National Anti-Slavery Standard.

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Pro-Slavery.

HAS NOT THE NORTH WRONGED THE SOUTH?

BEFORE forming an unfavorable opinion of the conduct of another, we ought first to place ourselves in his situation, and look at the matter as he regards it. The apostle says: "Look not every man on his own things, but every man also on the things of others." Sectional and local feelings, in every place, all the world over, tempt men to overlook this principle, and to violate this rule. It is so easy to imagine something that does not exist, of the men who live at a distance from us; so easy to put the worst construction on that which presents an unfavorable aspect; and above all, so easy to find that our next neighbor thinks as badly as we do of those who live farther off, that nothing is more common than to find the people of one section of a country entertaining the most horrible ideas of very good people, whose only misfortune has been, that they have lived so far away that few persons knew them, and every body could imagine all manner of evil concerning them.

No better illustration of this can be imagined than that furnished in the actual history of the Anti-Slavery movement at the North. When Garrison, in 1830, commenced his outcry against "the land of pirates" and "man-stealers" of the South, all sensible people, and almost all conscientious people, felt that his statements were an outrage against truth and reason, and that his fulminations were little better than the ravings of a madman. When he asserted that immediate emancipation was a duty to God and the slave, the great majority of Christians felt that the man was out of his senses. Sober men at the North reasoned in this way: "Our fellow citizens and our fellow Christians at the South, on other subjects, give us evidence that they are actuated by love to God and man. We do not believe indeed that they are perfect. If it is for their interest to hold slaves, as it doubtless is for many, they are liable to be biased by this consideration. But the sin cannot be as dreadful as Garrison contends, for if it were, no force of habit and no considerations of interest could persuade thousands and thousands of Christian men to commit and justify oppression so foul in the sight of Heaven."

This was the first conclusion of most men at the North, and in the main it was just. But the agitation went on. Nothing was heard so often as discussions about the sin of Slavery. Startling facts were told, and horrible stories of single acts of cruelty and oppression. All the influences that could be used to make an impression were employed. Able speakers who had practiced their eloquence on a single theme, day after day, and year after year, were sent throughout the country. Not a hamlet was unvisited. All that unflinching audacity could attempt, was tried without reserve. Occasional acts of disorder and indiscretion against the Abolitionists excited that sympathy which is always ready to side with the injured. The press and the mails were used with the utmost zeal, and with lavish expenditure. The best of men in church and State were denounced with an audacity which frightened weak intellects, and took by storm that class of men, never very small, who believe and admire any thing, if it is only very daring, and uttered in a manner that defies all that is commonly held to be great and good. For years, the great subject before the public mind was the Anti-Slavery question. The poor and oppressed at the North were quite overlooked. The duties of every man to himself and his neighbor, duties to one's family, the church, and to one's own soul, were often neglected on account of this monster iniquity. It was said by many, and believed by many more, that the great sin of the country was Slavery.

Meanwhile, our fellow citizens at the South lived a great way off. The facts in respect to the real situation of the slave, his fitness for freedom, the possibility of giving it to him, with good to himself, the actual difficulties which pressed hard upon the consciences of the masters, were all out of sight. It was easy to imagine that selfishness and sin were the leading influences with our friends at a distance; easy to say that when there is a will, there is a way; easy to rouse indignation against the sins of other people; even though they had always been acknowledged to be encumbered with the gravest difficulties.

Another principle came in to aid the Abolitionists—the tendency with many good men to decide on what they call the safe side; by which they mean the side that seems to favor virtue and freedom. Such men forget the terrible truth that Madame Roland uttered as she surrendered her life to cruel and bloodthirsty zealots for freedom. "Oh! Liberty, what crimes have been perpetrated in thy name!" They forget that the name of Religion has been the pretext for horrible crime. They forget that it is as unsafe, and often as wicked, to decide in the way to which Liberty or Religion seems to point, provided we are ignorant of the facts, as it is to decide to commit a crime. Of this class of people multitudes decided that as Slavery involved wrong and Liberty was desirable, they would become Anti-Slavery men, "lest haply they should be found fighting against God."

So much for the first stage of the Anti-Slavery movement. Bye and bye, another spring was touched. It was said, 'Slavery might be excused for a while in the days of darkness, but now so much light has been shed upon it, that it is wholly sin. For ten years this subject has been agitated. Our Southern brethren have had the truth laid upon their consciences. The light in respect to their duty has been made so clear, that no man can fail to see it, and we must pronounce them guilty if they do not repent and reform! This reasoning influenced many who had not been gained at first. They forgot to put themselves in the place of their Southern brethren. They did not ask how all this agitation had been regarded at the South. If they had done so, they would have learned that the conscience of the South had not been moved, and could not be moved by principles so false, and a spirit so unchristian as had been shown by the Abolitionists; that the agitation at the North, so far from causing an influence from the free States to bear upon the States that are slaveholding, had shut the door to such influences for a long time to come, because it had confirmed the South in the opinion that the subject was not understood by their advisers.

Again, another movement was attempted. The subject was brought into the churches. Sundry of the more ardent ministers and their flocks took the ground that no slaveholder should be invited to their communion, or preach in their pulpits. They did not remember that such an act instead of awakening conscience, would only excite pity and grief, so far as their brethren at the South were influenced by Christian feeling, and pride and contempt so far as they were not thus controlled. Nor did they remember that the proposal was a sin against Christ and a usurpation of his place to do an unlawful act in his name, and that no step could be so fitted to destroy all the influence of Northern Christians as such a measure. But this measure was actually executed. Clergymen of eminence and piety, as they visited Northern cities, were told that in such churches they could not preach. Devout men and women, who had toiled by day and prayed by night, with a missionary zeal, for the good of the unfortunate beings who had been thrown upon their hands, were visited by clergymen, to be informed that a resolution of the brethren or the session, had been passed, excluding such as they from all communion at the supper of the Lord. Or perhaps they were informed that if they could show good reasons for retaining slave property, their case would be considered by the session or in church meeting, and possibly they might be considered as worthy, after the keepers of their conscience had weighed the facts in the case. Surely those who thought that such a course would lead Christian men to take the question of Slavery into consideration, or that it would quicken them to any duty whatever, must have failed to put themselves in the place of others.

With your leave, Messrs. Editors, I have more to say on this subject. A NORTHERN MAN.

—*The N. Y. Observer* [*Organ of the Presbyterian religion*].

NEW YORK CENTRAL COLLEGE.

AMONG the items of appropriation to the different colleges of the State, is one of twenty-five hundred dollars to this institution, which was adopted and passed to a third reading in the Assembly on Thursday, by the strong vote of 60 to 31. We are among those who believe that our colleges, academies, and common schools, form a connected and dependent system, the parts of which are entitled to the fostering aid of the State, and in dispensing it, we are in favor of a wide toleration of views and opinions. No man has a right to set his own opinions up as the standard of education, and make everybody else conform to them, neither has one Christian sect or denomination a right to demand assistance for its protege to the exclusion of another. But to toleration, even, there is a limit, a boundary which it may not pass. Few will pretend that an institution established for the indoctrination of youth with atheism and infidelity, should receive a share of State patronage; nor, we presume, an academy to teach the art and science of gambling, or one in which promiscuous intercourse of the sexes should be taught and practised; there are probably not many who would advocate appropriations for the benefit of a Mormon or Fourierite institution; and it has been an established principle of our Legislature not to give them to Theological Institutions of any kind.

We can not resist the conclusion that, in consenting to an appropriation to the New York Central College, the Assembly has overstepped the bounds of propriety, and lent itself to the wild vagaries of some of the most utopian of what are miscalled reformers.

The character of this institution was disclosed in the debate upon the bill. It is a manual labor school. That is no objection to it, though we do not believe much in the utility of the plan. It is designed to elevate the colored race, to educate and fit them for the higher walks of life. We are in favor of that, and would approve an appropriation to a negro college, with either white or black professors, as soon as any other. But that is as far as we are willing to go. This is not a negro, but a black and white college, where the sable African, the white Caucasian, and the yellow mulatto are indiscriminately mingled together—in short, it is an institution where amalgamation is reduced to practise. We may talk as much as we please about the equality of races, there is not a sane white man who does not revolt at the idea. The effect of this forced and unnatural equalization and commingling, is not to elevate the black, but to degrade and degenerate the white. It will not make a white man of the colored, but it may a negro of the white. Our own opinion, moreover, is, that it damages the black man and retards that moral and intellectual elevation of which he is in pursuit. We think no sensible negro would send his son to such a college.

But this is not the whole of the system developed at this institution. In its halls and recitation rooms are mingled not only white faces and black, and all the intermediate hues, crispy wool and auburn locks, but both sexes. In the course of the discussion on the bill referred to, one member informed the House that he had been sending his daughter there to be educated. There is no disputing about tastes, but we must confess we do not particularly fancy his. Our own observation and experience have led us to the conclusion that the sexes should not be intermingled in our colleges and academies—that literature and science would receive no great impulse in Cambridge University, or Union College, by filling the dormitories and halls of those institutions with half and half of each sex. But in saying this, we do not mean to be understood as opposing the intellectual elevation and cultivation of woman. We care not how many female seminaries there are in the land, nor how high the course of studies and character of the instruction in them—the more and the higher the better; but we do mean to be understood as opposing a union of our male and female seminaries. We believe neither of the sexes would be elevated or improved by the operation—there would be imminent hazard of degrading and demoralizing both.

It would be bad enough, in our estimation, to bring together girls and boys, young men and women of the same race and color, under the same roof, in the same hall, and at the same table. But to mix together the descendants of Ham and Japheth, the ebony sons of Africa with the fair daughters of the Anglo Saxon, and the ruddy-cheeked boy with the Ethiopian maid, is still worse. And yet this disgusting amalgamation takes place in the New York Central College—at least it was so charged and not denied in the Assembly debate. Many interesting associations will no doubt be formed, and many a romantic passion spring up in that seminary, between different races, as well as sexes, leading to disappointments or alliances for "better or worse" in future life, notwithstanding experience and physiology have demonstrated that the white blood is degenerated, while the black is not improved in the hybrid progeny of amalgamation.

The design of the Central College, if we understand its plan of education aright, is to teach and practically illustrate by reducing theory to practice, a perfect equality of races and sexes. The white sister is there taught the moral, intellectual and social equality of her Ethiopian brother; the white boy that he is in no respect superior to the negress who is his daily companion. And to promote and aid in carrying forward this kind of instruction, the Assembly of New York, by a vote of two to one, votes an appropriation out of the public treasury! We would have preferred that it should not have been done by a Whig House. We hope this kind of education is not to be made a fundamental article in any political creed, and that we shall not hereafter be called upon to sanction any resolution of a convention approving it. We have no objection to any white man's sending his children to Hayti to be educated—it is his privilege to do so, if he chooses, and the children themselves do not complain, as we think they would have a right to. But we do protest against the public funds being appropriated to any such offspring of Garrisonism, protege of women's rights conventions, mottled conglomerate of insanities, and amalgam of abolitionism and socialism, as we believe the Central College of New York to be. Such an appropriation, while it disgraces the State, will not tend to raise the character of any Legislature that passes it.—*The* (*Albany*) *State Register* (*Whig*).

A FUGITIVE SENT BACK TO BONDAGE FROM ATHENS!!!

A GENUINE subject of abolition sympathy, Elizabeth Williams, alias Mary Ann Donagan, was arrested in our borough, on Saturday morning last, and taken before Commissioner James L. Jones, Esq. as a fugitive slave, who, after a hearing, made out the certificate and sent her "on her way rejoicing."

The facts of the case are these, as near as we can ascertain. Mary Ann Donagan, a worthy subject of our especial sympathy, was tried at New Castle, Delaware, in 1846, for larceny, and sentenced to receive twenty-one lashes, "well laid on," to restore the goods or the value thereof, and, on failure so to do, to be sold to service for the term of seven years. The sentence was carried into effect by flogging and sale, one George McCrone being her purchaser. She ran away from him last August, and came to West Chester, where she soon distinguished herself by robbing and pilfering, in which she was encouraged by the great State Abolition Convention, then in session, and under whose instruction the negroes were openly instructed to arm themselves with revolvers; an account of which our readers will remember. Soon after that convention adjourned, the wench was arrested and imprisoned. In consequence of the witnesses being females, the full extent of her crimes was not brought in judgment, and she was consequently sentenced on a partial confession to two months imprisonment in our County prison. Her sentence expired on Saturday morning last.

It being the humane custome at the prison to give every advantage of time on the day of release, Constable Layman thought it best to "take time by the foretop," and laid violent hands upon the lady as she immerged from durance at the dozing hour of four, and, as there was no alternative, the Governor having refused the use of prisons, took her forthwith before the Commissioner.

Mr. Jones asked her if she understood the nature of the arrest, and advised her to procure the services of a lawyer; but she didn't want any; she shook hands and seemed quite glad to meet her "inhuman pursuers." The documentary evidence of trial, conviction, stripes and sale were produced, she acknowledged the corn, said she was the 'gal,' that she had two years to serve, and that she would rather go back to the whipping post than share the blessings of "free niggers" here.

The course adopted by the Commissioner is generally approved; none finding fault but those who wanted the hearing postponed in order to give them time and opportunity to raise a riotous disturbance, or with a view of procuring a little hot-house capital for a particular home market.—*The* (*West Chester, Pa.*) *Jeffersonian* (*Loco-foco*).

A CORRESPONDENT of the *Philadelphia Bulletin*, writing from Elizabethtown, N. J., thus reports a speech made at that place, on the 4th inst., by Commodore Stockton. It is only of importance as coming from one who is in training for the Presidential contest, and is determined, at all events, to have a share of the honor of having contributed to the salvation of the Union. Among so many candidates for the Chief Magistracy, some of the aspirants will have to content themselves, after the example of the philosophical applicant to Mr. Madison for a Secretaryship, with an old pair of breeches:

ELIZABETHTOWN, N. J., July 4th.

The usual quiet which pervades the ancient "borough of Elizabethtown" has been sadly discomfitted this National Anniversary, by one of the most spirited celebrations within the memory of its "oldest inhabitant." The determination to do something in commemoration of the natal day of freedom was hastily agreed upon, and a committee appointed to wait upon Commodore Stockton, the new Senator elect, to request his attendance to deliver an address on the occasion, which that gentlemen responded to. As a temporary sojourner of this pretty village, and an idle spectator of the proceedings referred to, I propose to give you an outline of its more prominent features.

The Commodore arrived in the cars at half past ten o'clock, and was welcomed with loud cheering, by a large concourse in waiting at the depot. He was shortly afterward conducted to the large church in which the celebration was to come off, by a company of soldiers, headed by a splendid brass band, belonging to one of the military stations in the vicinity of New York. After prayer, and the reading of the Declaration of Independence, the Commodore was introduced to the densely crowded audience. He is a man of about the medium height, of rather slender make, but evidently of considerable muscular power. His countenance has a hard, harsh expression, every liniament of which betrays the unconquerable self-will, and unyielding determination of his character. He commenced in a firm, clear and distinct voice, by declaring that his life had been one of action, rather than of speech, and that he laid no claims to the graces of oratory, or to the critical niceties of diction. "But I bring that with me," he continued, "which must this day stand in lieu of such accomplishments—a heart devoted to free institutions, and glowing with constant reverence towards those early sages of the Republic, to whose patriotism and wisdom we are indebted for that Constitutional compact which binds us together in a brotherhood of States; that charter that was not the work of a secret conclave, plotting for place and power, but wrought out in the light of a public convention, its provisions fearlessly canvassed, with a brave and jealous nation as its jurors." The speaker then proceeded in a clear and graphic manner to run over the events of the past 50 years, as connected with the agitation of the Slavery question. He contended that the efforts of Abolitionism, under its various and plausible modifications of "Free Soilism" and "Wilmot Provisoism," had brought the country to the very precipice of dissolution, and that it was snatched from thence by the united and timely intervention of such statesmen as Clay, Cass, Webster, Foote, &c. He thanked God that on this day we were again permitted to celebrate the unbroken unity of our country—a union cemented by the best blood of the revolution, and transmitted to us by an ancestry who knew well the priceless value of the bequest. He next passed to a rapid review of the great issues at stake, during which he declared that the Creator had fixed a deep and impassable gulf between the intellectual capacities of the white and black races. He believed that the horrors of African Slavery, as existing in the South, owed its most revolting features to the diseased imaginations of the mock philanthropists of the North. He believed that the institution, under the controlling guidance of Providence, was destined, in the fulness of time, to regenerate the savage brutality that now holds uninterrupted sway over the vast wilds of Africa. "And shall we," he continued, "strike down with suicidal hand our own glorious institutions, goaded by a frenzied zeal in behalf of the supposed interests of a handful of wretched negroes? Those who have raised the storm which threatens the hopes of liberty throughout the world, now sneeringly assert that there is no cause for charm, and that there is no danger, present or prospective, from their fanatical and persevering efforts to engender sectional animosities. They cooly assert this, when every breeze from the North is laden with anathemas against the constitutional rights of the slaveholder, and that from the South is filled with the retaliatory breathings of defiance and civil strife. Fellow citizens, we have but little time to live in this world, and we should strive to deal justly and truly towards those who are to succeed us, and for whom we hold in trust the free institutions under which we have so greatly prospered as a people. I believe that the danger which threatens us is pregnant with fearful and bloody conflict. I hold this belief in common with many of the most sagacious and far-seeing statesmen of both sections of the country, and so believing, I shall use all my powers to the averting of so fearful a catastrophe. Why is it that our nation has outstripped all other nations in the race of wealth, power and happiness? Why is it? It is because of the superiority of our statesmen, or the transcendant valor of our soldiery? No! Other nations have had as able statesmen and as fearless warriors. It is to our happy political covenant we must look for a solution of the mystery. And yet we find in our midst a political organization, the main labors of which are directed to the practical abrogation of that instrument!"

But I find that I am already extending my notes to a much greater length than I originally contemplated. I will close with noticing one position of the distinguished speaker, which startled me at the time with its hazardous boldness. In allusion to Mr. Webster's assertion that he would continue to oppose all further acquisition of slave territory, the speaker declared entirely different sentiments. He said that our nation would continue to acquire territory, so long as weak, oppressed and ill-governed countries lay contiguous to our own. This was its inevitable destiny, and he declared "*that the citizens of the South had a perfect right to carry their slave property upon all such acquisitions, and that any attempt of the general government to invade that right was an aggression upon the guarantees of the Constitution!*" This sentiment was received with loud demonstrations of approval from all parts of the house! In fact, during the hour and a half occupied by the speaker, all his positions on the compromise questions were warmly cheered. The immense audience was mainly composed of the farmers of Essex county, a very large majority of whom are Whigs, and most of them a year ago were avowed Free Soilers. Com. Stockton is very popular with the people of this State, and to his powerful influence is this healthy change in the tone of public opinion mainly attributable. He is freely spoken of here, by both Whigs and Democrats, as a prominent candidate for the Presidency.

The above sketch of his speech is hastily drawn up from irregular notes taken at the time, and pretends to no close accuracy. Many of his important positions I have entirely passed over. An amateur reporter, jammed almost to suffocation in the far corner of the gallery, must not be held to a strict account for his omissions. SPECTATOR.

Selections.

AMERICAN SLAVERY.

A Special Meeting of the Members of the Unitarian Association and of the Unitarian body generally, was held on Friday, June 13th, at the Freemasons Tavern, to deliberate on the duty of English Unitarians in reference to Slavery in the United States, and to adopt such resolutions as the occasion may demand.

The attendance was very large (the company having to adjourn to a larger room before the proceedings could begin), comprehending ministers from all parts of the country; and, as the resolutions were passed unanimously, they may be considered as representing the general feelings of the Unitarian body.

The Rev. Dr. HUTTON was called to the chair, and surrounding him, and in the meeting, we observed the following ministers and gentlemen:—The Revs. D. Davison, T. Madge, B. Mardon, Dr. Sadler, J. O. Squier, E. Tagart, W. Vidler, and Mr. C. Corkran, of London; The Revs. H. Alexander, Newry; Geo. Armstrong, Bristol; S. Bache, Birmingham; C. Berry, Leicester; Francis Bishop, Liverpool; J. Briggs, Bessel's-Green; T. W. Briggs, Dover; R. L. Carpenter, Neath; James Cooper, Birmingham; T. Cooper, Dorchester; H. W. Crosskey, Derby; D. Davis, Lancaster; J. Gordon, Coventry; W. A. Jones, Bridgewater; R. E. B. Maclellan, Canterbury; T. L. Marshal, Warwick; R. M. Montgomery, Taunton; J. G. Robberds, Manchester; J. H. Ryland, Bradford; R. Shaen, Edinburgh; J. L. Short, Bridport; H. Solly, Cheltenham; E. Talbot, Tenterden; T. F. Thomas, Ipswich; and Dr. W. B. Carpenter, F. Gibson, Esq., H. J. Preston, Esq., W. Cotton, Esq. W. H. Ashurst, Esq., S. Shaen, Esq., J. C. Lawrence, Esq., and J. Lalor, Esq., of London; —Baker, Esq., of Northampton; J. B. Estlin, Esq., and C. J. Thomas, Esq., of Bristol, &c., &c., &c.

Mr. and Mrs. Craft, Mr. Wm. Wells Brown, and Messrs. Alexander Duvall, and F. S. Anderson, who are all Fugitive Slaves, were also present; and some of the original promoters, in America, of Abolitionism, as Mrs. Chapman, Miss Weston, Miss Emma Weston, and Miss Cabot (sister to Mrs. Follen).

The Rev. Dr. HUTTON having taken the chair, according to announcement, he called upon J. B. Estlin, of Bristol, to state the circumstances that had occasioned the present meeting.

Mr. ESTLIN then rose, amid cheers, and said, that as this was the first Anti-Slavery Meeting of Unitarians connected with the various congregations since the termination of Slavery in our own colonies, he was glad to have the opportunity of detailing its origin, especially as it had been hastily summoned, and some obstacles had been opposed to its assembling. Early in April last a large Anti-Slavery Meeting was held in Bristol, consisting of about a thousand friends of the Cause, when a resolution was moved by the [Rev. T. S. Crisp (Head of the Baptist College, in Bristol), and seconded by Rev. W. James, declaring the sinfulness of Slavery, and recommending to the ministers and congregations of that city to "take such steps as might appear to them effectual to bring the subject before their bodies assembling in London, with a view of not admitting to their pulpits any clergymen from America who have, either directly or indirectly, given their sanction to the Fugitive Slave Law; and of expostulating with their brethren of their respective denominations in the United States, upon the support given to Slavery by the religious bodies of that country." A resolution of a similar nature had been previously passed by a Bristol Anti-Slavery Society, and both were officially transmitted to the Secretary of the "Western Unitarian Christian Union," with the request that they might be brought before the Union at its next meeting, which was to take place on the 22nd of April. After due consideration, the Committee of the Union thought it desirable to introduce the subject into the report, and to recommend the meeting, if they saw fit, to comply with the recommendations contained in the resolutions transmitted to them. After the report was read at a meeting of the Union, and a speech had been delivered by one of our ministers,—which, though intended to be of an ANTI-Slavery character, Mr. Estlin considered to be such as would have procured him a vote of thanks from the "gentlemen of property and standing" in Boston, who wished our friends William and Ellen Craft to go back into Slavery—(hear)—and who have since succeeded in sending back the unfortunate Sims to that cruel fate, the meeting adjourned with the understanding that the remarks just made, so unsatisfactory to many of the friends of the slave, should be replied to at the evening session. In the evening, as soon as another minister had commenced a refutation of what had been advanced in the morning, it was moved by one of the members, that the discussion was altogether irrelevant to the object of the Union, and, on a division, the chairman declared that the motion was confirmed,—a decision which necessarily led to the resignation of those members of the Committee who had sanctioned the report.—On the 16th of May, at a congregational meeting of the Lewin's Mead Society, Bristol, convened by the ministers, resolutions were passed thanking the Rev. Messrs. Armstrong and James for their intention of not welcoming to their pulpit any clergyman from the United States, who had not opposed the Fugitive Slave Bill; and also requesting the Committee of the British and Foreign Unitarian Association, to bring forward some motion at the approaching anniversary, beseeching our American brethren to take an active part in opposing that iniquitious system which so disgraced their country. The Bristol resolution transmitted to the London Committee, and the refusal of that body to sanction any allusion to American Slavery at the Anniversary, as published in the *Inquirer* of the 7th of June, were then read by Mr. Estlin. That the opportunity of collecting the opinions upon this important question, of a large number of the Unitarian body about to assemble in London might not be lost, twelve ministers subscribed a recommendation, advertised in the last *Inquirer*, that an Anti-Slavery meeting should be held on this day, and expressed the hope that suitable arrangements would be made in time to be communicated at the anniversary in Essex-street Chapel, on the preceding Wednesday—(hear). It was hoped that the Committee of the British and Foreign Unitarian Association, as they declined to sanction the bringing forward of the Slavery question at the meeting, and knew that it was not the intention of those who felt deeply upon it to force it upon their attention, would have lent their aid in providing the requisite accommodation for the holding of a separate and special meeting—(hear, hear). Such, however, was not the case. [Mr. ESTLIN then made the statement respecting the refusal of Exeter Hall, given in the last *Inquirer*, in the account of the soirée, and then proceeded as follows] He hoped this explanation would be satisfactory—(cheers). Cloudy and discouraging as the prospect of a good meeting appeared yesterday, the present large assembly was an ample compensation for any trouble experienced by those who were anxious to furnish an opportunity for the discussion of our duty, as Unitarians, in reference to American Slavery. Though he did not expect general sympathy in his views, he trusted there were those present who could feel unwilling that our orthodox brethren should be before us in advocating the cause of the unhappy slave of America—(hear). Mr. Estlin then referred to Anti-Slavery resolutions that had been passed by various orthodox bodies, many of them specially advocating the exclusion from their pulpits of ministers from the United States who had given any support, "either by *speech* or by *silence*," to the passage of the Fugitive Slave Law. Among these were, the "*Baptist Union*" meeting in London; a body of *Members of Baptist Colleges*; the *Bristol and Gloucestershire Congregational Union*; the Annual Meeting held in London of the *Congregational Union of England and Wales*; the *Evangelical Alliance*, &c. He was pleased, however, to add, that Unitarian societies were showing an interest in this great question, which he was satisfied, must, ere long, diffuse itself more widely through our body. Besides congregational meetings at Bristol, Exeter, Tavistock, Cheltenham, Warrington, the Isle of Wight and Burry, resolutions had been also passed at the Sunday School Association at Manchester by the London Domestic Mission, and by the *General Assembly of the General Baptist Churches*, held in London. Mr. Wicksteed had given notice of one to be moved at the *West Riding Tract Society*, and it is known that an eminent minister in the north (the Rev. John James Tayler), intends bringing one forward at the Lancashire and Cheshire provincial meeting—(cheers). In the discussion that was about to ensue in reference to our American brethren, Mr. Estlin hoped, that, however highly we may esteem gentleness, and moderation, and kindness, and politeness, we shall not allow any such considerations to lead us to compromise the great and eternal principles of truth and justice—(loud cheers).

The Rev. R. M. MONTGOMERY, of Taunton, rose to explain the course he had felt bound to pursue at Bridgewater, and complained of the conduct of the Committee of the Western Unitarian Christian Union. After some time, Mr. LALOR rose to order, saying that they were not assembled to pass judgment on the proceedings either of the Western Union or its committee, but for a more important purpose.

W. COTTON, Esq., also complained, and Mr. Montgomery briefly concluded.

The CHAIRMAN then addressed the meeting as follows:—"I accept with unfeigned reluctance the honor conferred upon me, not because I do not deem it an honor—not because I do not sympathize with you from the bottom of my heart in the motives which have prompted you to convene this meeting—but because I always feel my incompeteney to express my feelings as I should wish on these occasions. I rejoice, however, in the present instance to be surrounded by those who will supply my deficiencies, and shall proceed therefore, without further apology, to introduce the object of our meeting by a few brief observations. The Fugitive Slave Law of America I agree, I trust, with all before me in regarding as a most wicked law—(hear), a law the design and tendency of which is to drive back, to cloud over, the spirit of the age, which had already rendered the compromises of the American Constitution (criminal, I hesitate not to say, in their origin, as such compromises almost always are—but which would be still more so in their continuance), all but a nullity in the free States—a law intended to make free men worse than slaveholders—(cheers), inasmuch as the slave-holder retains his power to do good to his slave—to feed, clothe, and comfort him—but he who sends a man back into Slavery, not only relinquishes his own power to do him good, but gives to others who will exercise it he knows not how, uncontrolled the power of doing him evil; a law the necessary result of which is not merely to cause that sickness of the heart which arises from hope deferred—the best and brightest of all hopes—but to break the heart by its frustration; a law which consigns the already worn and wearied captive after a short breathing space, to sterner bondage, more malignant cruelty, and, in all probability, speedier death. Thus viewing this law, is it not right and fit, my friends—is it not a sacred duty which we owe to God and our fellow-men—both to the free and the captive, that we should tell our American brethren plainly that we so regard it, and that we should express our strong sympathy with those of their number, who, viewing the wicked law as we do, have nobly resolved, and still more nobly proclaimed their resolution, *not* to obey it, but to do honor to the genius of *all* law by the breach of a particular law which does such deep dishonor to its name and parentage—who have shown their true loyalty by imitating the example of those, *than* whom Roman Judæa could boast no more peaceful, faithful, loyal subjects—those who said "whether it be right to harken unto you more than unto God, Judge ye—we cannot but speak the things which we have seen and heard?" With respect to those who have acted a different part—who have not thus spoken out—it is fit and right, both for their sakes and our own, that we should say what we think of their conduct—but the men let us forbear to judge. I verily believe, and I know, that there are excellent men amongst them. I cannot suppose that a Gannett, for instance, one with whom [illegible] of us have heretofore held sweet communion, would wilfully do that which he thought wrong, or forbear to do that which he knew to be right. The times of ancient ignorance we are told God winked at, and ever in the most enlightened ages and the most enlightened minds (let us see to it that our own are not amongst the number), there are dark spots over which clouds of ignorance and prejudice have gathered, which we trust that in His own due time the Lord of all light will disperse. Leaving the human heart then to the judgment of Him who alone can read it, let us freely express, as it is our bounden duty to do, our honest opinion of the nature and tendencies of man's words and deeds."

Dr. HUTTON then called upon the Rev. G. Armstrong to move the first resolution.

Mr. ARMSTRONG, who was very cordially received, said, in rising to move this resolution, he must own he came to the consideration of the subject under the weight of many prejudices. He came to it under a prejudice in favor of Unitarian Christianity.—He believed this to be that form of truth which was the great power of God, for the saving of men both in this world and that which was to come; and he could not admit it to be in its rightful place, except when found at the side of all that was adapted to advance the happiness and freedom of the human race—(hear). He came to it under the weight of a prejudice in favor of England, and her noble name; whose traditions, "with all her faults," more than those of any nation, were in favor of the generous and free; and whose example gave her some title to lift her voice in the cause of the down-trodden and oppressed. He came to it borne down by a prejudice in favor of everlasting humanity, which knew no difference of clime or color, when right was to be done, and cruelty and wrong were to be arrested or reproved. Such were his prejudices; and he could hope they would be as leniently interpreted as they were candidly confessed. He would beg of the meeting to consider calmly what it was upon which they were called to pronounce an opinion. He besought them each to understand this matter; and having once seen it in its real light—then to go forth, and as God might give them opportunity, to speak and act in behalf of the unhappy slave. Would they like to know what a *slave* was? Here was a definition direct from authority in *the land of slaves*. It was the opinion of the Supreme Court of the State of North Carolina, delivered by Judge Ruffin:—"The end of Slavery is the profit of the master, his security, and the public peace. The subject is one doomed in his own person, and in his posterity, to live without knowledge, and without capacity to make anything his own, and to toil that others may reap the fruits." (Two refugee slaves sitting near the Chairman, Mr. Armstrong, taking advantage of the incident, significantly pointed to them as he was quoting this description). "What moral considerations," this judge proceeded, "shall be addressed to such a being to convince him what it is impossible but that the most stupid must feel and know *can never be true*—that he is thus to labor upon a principle of natural duty, or for the sake of his own personal happiness? Such services can only be expected from one who has no will of his own. Such obedience is the consequence only of *uncontrolled authority over the body*. There is nothing else which can operate to produce the effect. The power of the master must be absolute, to render the submission of the slave perfect. I most freely confess my sense of the harshness of this proposition, I feel it as deeply as any man can. And, as a principle of moral right every person in his retirement must repudiate it.—But, in the actual condition of things, it must be so. There is no remedy. This discipline belongs to Slavery."* An instructive document this! To what a multitude of reflections it might lead! But on these he could not dwell. Such is the Slave. Such his social relation to the master. Would they view him in his *moral* relation? Here was his condition as described by a reverend speaker, himself a slaveholder in the State of Kentucky. "The system of Slavery denies to a whole class of human beings the sacredness of marriage and of home, compelling them to live in a state of concubinage; for, in the eye of the law, no colored slave-man is the husband of any wife in particular, nor any slave-woman the wife of any husband in particular; no slave-man is the father of any children in particular, and no slave-child is the child of any parent in particular."—"Who," inquires my authority, said the speaker, "will venture even to conceive, much less compute, the deep degradation caused by the denial of marriage to the slaves?"† Well, having seen something of the condition of the Slave, he would next endeavor to give them some idea of his treatment. Being a thing, he was used as a thing. Being property, he is disposed of as property. Brute or chattel, he was promiscuously classed with one or the other according to accident or convenience. Here was an advertisement in the *National Intelligencer* of May 2, 1843: "PUBLIC SALE OF VERY VALUABLE NEGROES AND STOCK. The subscriber will offer for public sale near Bladensburg, Maryland, on Wednesday, 20th December next forty-five or fifty very valuable young Negroes, consisting of *men and women, boys, girls, and children*. *At the same time and place*, he will offer *his entire stock of blood horses, together with some farm stock*."

(Signed) SAMUEL SPRIGG.

In the *New Orleans Bulletin*, we find the following delectable sample:—"NEGROES FOR SALE. A Negro woman, twenty-four years of age, and has two children, one eight, and the other three years. Said negroes *will be sold separately or together*, as *desired*. The woman is a good seamstress. She will be sold low, for cash, *or exchanged for groceries*. For terms, apply to Mayhew, Bliss, and Co."†—(sensation, and cries of "shame!"). Perhaps enough was said to show what a Slave and Slavedom was, at this hour, in the model Republic of the world. But it was said, with all this England and Englishmen had nothing to do;—it was no concern of theirs. He denied the unworthy affirmation; and was ashamed to take to his aid in rebuking it, the sentiment of the ancient Roman, ere the Gospel had yet revealed its light:—*Homo Sum*:—"I am a MAN, and nothing concerning man is foreign to my sympathies." We were asked, however, for our sympathy in the difficulties of those who stood in the unhappy position of Slaveholders. Well, if we had any to spare, let them have it, and welcome. But sympathy was of two sorts—primary and secondary,—the lesser and the greater. The question was, which was the greater sufferer,—the Slave, or the holder of the Slave? If the latter, by all means let your first and chief pity be reserved for him. But, if the former, then let there be no mistake, no nice reasonings, no hesitations,—but where keenest sufferings, and deepest wrong are,—*there* let our sympathies speed, and our words of pity and deeds of of kindness find their most prompt and prodigal application!—(hear hear). But we are reminded, ever and anon, of "moderation," too; and that respectable virtue is dinned into our ears with a zeal hardly consistent with its own nature. Now, I never knew a sufferer, said the speaker, who was not in earnest; and an earnest man does not always mince his words. Some of England's choicest men were earnest men; we do not read that they were particularly moderate men. Lord Chatham, certainly, had not much care to be thought one. "Oh, that cry of moderation!" said he. "For myself, I am resolved to be *in earnest* for my country,—and shall be a scarecrow of violence to the gentle warblers of the grove, the *moderate* Whigs, and *temperate* Statesmen!" Nor did Swift spare the politician:—

"In moderation placing all his glory,
While Tories call him Whig, and Whigs a Tory."

What, after all, does this "moderation" in regard to Slavery and Slaveholding mean? It means moderate justice, moderate mercy. It means, in many cases, keeping in with both sides; here a little and there a little. Be not too much in the right. Wait a while. Good men are divided in opinion. And so, action is paralysed—because in the amiable ethics of Sir Roger de Coverley, "much may be said on both sides the question." The want of "moderation" is charged more especially on the Abolitionists of America. It grieves the friends of the slave both there and here, that these men are so much in earnest. If they would only be moderate, all would be well.—and the cause of the slave would advance instead of being retarded. Plausible words! But what was the answer? This, among a hundred others, which any one knew the real history of abolition could easily supply. It was not want of moderation, but *writing for the Slave at all*, which stirred the anger of the slaveholder. This Channing proved. Though earnest, he was never charged with being immoderate. Yet Channing lost caste in his own Boston; and Governor Hammond of North Carolina had the candor to forewarn him that twenty thousand men would not save his life, should he dare to cross their borders! What then was to be done? It appeared to him but one course was open; to do the right and speak the true; no matter whom it might offend; leaving the issue in the hands of Him who sooner or later would bless the work He sent us on earth to do. This was our solution. We had no time to study phrases; or to sit down accusing ourselves for our past misdeeds. It had been said, it was but fifteen years or so since we had washed our own hands of this crime which so troubles us and others. But what a fifteen years were these! More than any fifty years that had ever been lived by man. In that fifteen years we have laid America alongside England. We traverse the Atlantic in a week. We are doing all sorts of wonders irrespective of the limits of time. For heaven's sake let us impart a like acceleration to our philanthropy—(cheers). Before he sat down, he would glance at some nice distinctions in morality among those who would press for the friends of the slave in the United States. One, in particular, of no slight celebrity had been heard to say, he could not *tell a lie*, or profess a false faith,—no, not to save the Union itself. Nevertheless, to save that Union—he *would send his own brother, or his own child, into Slavery for all his life!* Let them hear another: and he would entreat their indulgence—(hear, hear, hear)—while he trespassed on

life readily to serve his country—but *would not do a base thing to save it.*" With these imperfect remarks, he would beg to move the resolution he held in his hand—(cheers).

The Rev. J. F. THOMAS (introduced to the meeting as a friend of the late venerable Thomas Clarkson), in seconding the resolution, related some interesting circumstances, showing the noble Christian feeling and deep interest in behalf of the colored race which that excellent man had manifested to the last hours of his life. Mr. Thomas supported the views of the previous speaker with much earnestness and efficiency.

The first resolution having been moved and seconded, Rev. J. H. RYLAND, of Bradford, Yorkshire, suggested one change. He thought that no one who believed that the Wisdom which is from above, was first PURE, then *peaceable, gentle, and full of mercy*, could possibly demur to the mode in which the subject had been introduced by Dr. Hutton, or to the spirit and tenor of the Resolution: and that all must rejoice that Dr. Hutton had not declined the office of Chairman of the Meeting. Allusion had been made to the intention of Mr. Wicksteed, one of his nearest brother ministers, to propose a resolution at the Annual Meeting of the West Riding Unitarian Tract Society, on Wednesday next. Many of the Meeting had perhaps read Mr. Wicksteed's letter in the last *Inquirer*. For himself he had scarcely ever read a letter on a disputed subject, in which he more entirely agreed; and before he left Yorkshire he had told Mr. Wicksteed, that he, for one, should give in his adhesion to the Resolution he intended to propose. It was the tenor of that Resolution, as it appeared in the advertisement of the West Riding Meeting, in the same *Inquirer*, which suggested the change he recommended. It included a reference to *other denominations* in America as well as our own; and he thought that if the Resolution, now before the meeting, could be made to have the same reference, it would be greatly improved. In the Resolution, *instead* of "It would record the following," the following alteration was adopted,—viz. "*it would record such as they know*, viz. *the following*," &c., &c. On the resolution being subsequently read, it was perceived that the change desired could not be introduced without altering the whole substance of the Resolution; and the suggestion was, therefore, made the subject of a resolution by itself."

The Rev. THOMAS COOPER mentioned a circumstance connected with his early experience as a missionary in the West Indies, tending to show that we ought not to be discouraged at any amount of opposition in our endeavors to do good.

The Rev. EDWARD TALBOT, after observing that we had to sympathise with all classes, remarked, that when people are too fearful of doing wrong, they may very probably fail of doing right. The present was a grave question, and must be considered with the seriousness it deserves. The close and intimate connection which existed between England and the United States, caused us to feel a deep interest in all that affected the well-being of that great republic. All who wished well to human happiness and human freedom must be anxious for the power, influence, and stability of a country, where the people were their own rulers—(hear). But American Slavery was a great discouragement to all who pointed to America as an example of freedom—(hear). It was, however, an unhappy inheritance which we had left them; and having ourselves so very lately become penitent, we had no right too severely to condemn others; and yet, that as we had become penitent, we might exhort our transatlantic brethren also to repent. Slavery was in their midst, and its abolition, therefore, was a more vital question to them than it was to us, when it existed in our Colonies. He wished to express his sympathy not only with the oppressed slave—deprived of all those rights which God had given him,—but also with those noble men who had been willing to incur obloquy, in order to promote his deliverance—(cheers). He could feel, also, for the difficult and trying position in which those were placed who were as yet silent and hesitating, and even with those educated under the evil system of Slavery, and whose moral perceptions, as it seemed to him, were still obscured by the influences of that system—(hear). He could not refuse to hold intercourse as men and Christians. The heresy of Slavery was not likely to spread in England, and the mingling with Englishmen would be more likely to cause those who were in error, to see the error of their ways than in social prescription. Even such might be made to see that Slavery brought great evils on their country, and that forthwith a remedy should be sought, because it injuriously affected their character with all the civilized nations of the earth; no nation that advocated it, or even endured it as a *permanent* institution, could be respected; and that it was a special blot on a people proud of its freedom. Slavery, also, to America, is a loss of power. If Ireland is a source of weakness to England, in consequence of the just dissatisfaction which the Irish feel, arising from religious inequality, can the total withholding of their just rights from 3,000,000 men be less a source of danger and of weakness to the United States. The want of energy displayed by the Slaveholding States, their slow progress both in improvement and population,—the more slovenly cultivation of the land, the expense of which is greater than free labor, are additional reasons why all Americans who wish well to their country should also wish well to the cause of speedy Abolition—(hear). The happiness and morality of vast numbers greatly suffer from the existence of this evil; a never ceasing and increasing anxiety are the consequences of Slavery, and the moral evils thus resulting will hardly bear alluding to in this assembly. The rending of the dearest ties is the evil which one party has to endure, and sufferings worse than death. Nothing, says Jefferson, is more clearly written in the book of destiny than the emancipation of the blacks; but he also says—there is the difficulty—"the two races will never live in a state of equal freedom, so insurmountable are the barriers which nature, habit, and opinion have established between them." This difficulty in considering the question of Slavery must be fairly looked in the face. Though Jefferson was a great statesman, facts are beginning to show that he is not likely to prove a true prophet. But this power of habit and manners is not common to America. In Europe we have the repulsion of class and caste, but in Christianity we have an attractive influence able to overcome it. The influence which freed the serf, and is causing to vanish the feeling of feudal superiority in this country, has in it power sufficient to effect still greater change in America. Let the influence of Christianity first be seen in the laws and constitutions of the country. Let both black and white realize the love of that religion which teaches us to do to others as we would that they should do to us; and then will it be seen that a duty which God enjoins will not be followed by those dangers which man fears. All honor to those men who have courage not to obey man's law, when it bids them to transgress a higher one—those men whose moral eyesight is clear in this matter, and who are willing to endure evil for the sake of human rights and their country's good;—may their example not be lost, and may the All-Gracious Ruler of the Universe, the Common Father, grant,—"To the oppressed freedom, to the oppressor repentance."

W. H. ASHURST, Esq., as a laymen, wished to express the cordial sympathy and support which he felt sure the Unitarian laity generally gave to their brethren in the ministry on this vitally-important question—(hear).

J. G. ROBBERDS, of Manchester College, was rejoiced that Theodore Parker's name was among those mentioned in the resolution moved by Mr. Armstrong from the very noble way in which he had stood forward against the Fugitive Slave Law—(hear); and though differing much from his theological sentiments, he had taken an early opportunity of declaring from the pulpit his deep admiration of the manner in which Mr. Parker had publicly and solemnly protested against the above abominable law. The rev. gentleman added emphatically, "There is no man in America whom, for his conduct on that occasion, I would rather welcome to my pulpit, my home, and my heart"—(great cheering).

The resolution having been put and carried unanimously, the Chairman called on

Rev. FRANCIS BISHOP, who in rising to move the second resolution, said that but for that Meeting, he should have gone back to the country with an aching heart and a dejected spirit. He was what was called an orthodox Unitarian, one of the old school—he attached great importance to their distinctive principles, but he could not help saying, that if they came merely together to talk about those principles, if they shrank from applying them to passing events, their Meetings would be cold, formal and lifeless, and the hungerers and thirsters after truth and righteousness would pass them by, and to their empty and barren talk give no heed. The soul could not thrive upon abstract theories—the spirit-life could not be sustained by mere dogmas. The Fatherhood of God, the Brotherhood of Man—oh! they were glorious principles—glorious if allowed to bud into action and ripen into fruit, but apart from this they were words, words, and nothing more (cheers). They were met that morning to apply their principles in regard to that gigantic wrong, human Slavery. And what was Slavery—in what did its peculiar atrocity consist? Not in physical cruelties—not in scars, and wounds, and gashes, but in the dark and damning fact that it dehumanized men and women, sank them to the condition of articles and property, made them, not persons, intelligent agents, but things, goods, chattels—yes, it dared to take these their brethren (pointing to the fugitives present), it dared to take Mrs. Craft, who was then sitting just before him, a woman whom he was proud to call his friend, a woman who was fitted, by God given endowments, to sit down in any circle however polished or refined—it dared to take these their brethren and their sisters, and class them with hogs and with horses, with cows and with dogs (shame, shame). He could not speak coolly of such a system—he could not find words in which to give vent to the feelings that heaved and struggled in his bosom, as he thought upon its essential and inherent wickedness (hear, hear). There was a time when it was customary to urge that for American Slavery, those States alone were responsible where it actually existed. But that plea had been now removed. The Fugitive Slave Act was an act of the Federal Legislature, for which every American citizen was responsible who had not given it his out-spoken and unecompromising opposition. That Act turned the whole of the Northern States into one wide hunting-ground for the pursuit of fugitive slaves, and made the citizens of the North a hunting constabulary to do the bidding of the slaveholders of the South (hear, hear). It provided for the appointment of a Commissioner, a Marshal, and a Deputy Marshal, in every country of the Free States, whose duty it was to arrest any poor fugitive who might be claimed as a slave. If either of these officers neglected to perform this duty when able to do it, he was to be fined one thousand dollars; and if any citizen refused to help such officer when called upon to give his aid, he was to be fined five hundred dollars; and should any American obey the impulses of humanity, and the dictates of religion—should he give refuge or aid of any kind to a panting fugitive, fleeing from the hell of Slavery, and urging his steps onward to the heaven of freedom—should he venture to do what they were at that moment doing, and honoring themselves by doing—afford a shelter or give a crust to a colored brother or sister, in such circumstances he would be liable to six months' imprisonment, and a fine of two thousand dollars (shame, shame). Yes, and there was still another provision to be named more monstrous yet—one so utterly opposed to all the principles of reason and justice, that they would at first naturally hesitate in believing that it could indeed be so. And yet it was indeed true that the act offered a bonus, a kind of bribe, to the Commissioner, that is, the Judge who sat on the bench, and decided, without the aid of a Jury, on every case of a fugitive being claimed, to pronounce against the fugitive and in favor of the claimant. If he send back the victim into Slavery, he obtains a fee, not of "thirty pieces of silver," the old wages of treachery, but of ten dollars, whilst if he allowed him to go free he is rewarded by a fee of five dollars only (hear, hear). What could they think of such a law—what could they think of Christian churches, that in any way gave it their sanction? Were they to repress the deep feelings of abhorrence that glowed and burned within their souls, lest by their expression they should offend against politeness, and wound the feelings of men, who, like Dr. Dewey, could not perceive the iniquity of such a measure, and who had declared that sooner than break such a law, and occasion the disorder which he believed would follow its violation, he would send back his own brother, aye, *his own child* too, into Slavery (shame, shame)? Surely they were bound, however painful it might be to them, to speak out their sentiments on the subject, and by the honest expression of their views aid the triumph of Truth and Right. They might be told that the slaves in America were well housed and well fed. It might even be said, as he had heard it had been said, that some of them were clothed in silks. Out upon such pleas! The man who could attach the slightest importance to them had yet to learn in what the wickedness of Slavery consisted—had yet to learn it was in daring to place the image of God on the auction stand, and knock it down to the highest bidder, in robbing human beings of their manhood, and in making merchandise of men (cheers). America had declared the Foreign Slave Trade to be piracy. But, notwithstanding all the horrors of the middle passage, the domestic Slave Trade which she still upheld was a thousandfold worse. Let them realize the fact that amongst the three millions of slaves in America, there was no such thing as permanent marriage. The clergy recognized this, and to a certain extent were parties to it, by omitting in the marriage service the words "what God hath joined together let no man put asunder," when the parties were slaves. [illegible] abominations, what a crushing of hearts and a desecration of homes did this state of things involve! Could they use language too strong in condemnation of such a system, or of those who would connive at its continuance (cheers)! Mr. Bishop went on to quote some sentiments of the Rev. S. May, of Boston, to show the value which the Abolitionists of America attach to the sympathy of the friends of freedom in this country, and concluded by proposing the resolution.

Rev. W. A. JONES, of Bridgwater, rose to second the resolution. He said he did not think it necessary to go at length into the subject after what had been already so ably said, but he was anxious to give expression to his own and his congregation's strong feelings of abhorrence of the Fugitive Slave Act. After speaking of a large and enthusiastic meeting at Bridgwater, and of the annual contributions sent from that town to aid the cause of Abolitionism in America, as evidences of the Anti-Slavery feeling of the place, Mr. Jones concluded amid cheers by seconding the resolution.

The Rev. R. L. CARPENTER then rose and said, that he had much pleasure in confirming what had been said by the last speaker, as to the earnest zeal of the society at Bridgewater on this question; and he might be allowed to state, that his own views, as to the best mode of action, were the same that they had been for several years. He had signed a letter of brotherly remonstrance which had proceeded from our body; but he, and many of his friends, had declined signing a second letter, because it appeared of an exclusive character; and after hearing the most eloquent appeals of F. Douglass, he had publicly maintained that they should receive the slaveholder as a brother man, whom they desired to make free from the worst bondage. He had, by the desire of a public meeting at Bridgewater, drawn up a letter from that town to its namesake in New England, which had considerable dealings with the Slave States. Its statements were made in a fraternal spirit; and he had learnt in America that it had excited considerable attention to the subject, and had been productive of good. If the Western Union Committee had proposed such a resolution as the present, he believed that it would have passed unanimously; for they had not the less abhorrence to Slavery, because they opposed an exclusive way of dealing with it. He had wished, on that occasion, to have moved as an amendment a vote of sympathy with the friends of the slave, but he had been advised that by doing so, he might interrupt the harmony of the Union meeting, and he had refrained. He was rejoiced that the promoters of the present meeting had shown consideration for the scruples of their friends; and had not brought forward any vote of condemnation Had they done so, he should have felt it his duty as an Englishman to plead for a fair treatment of those who could not answer for themselves. If he were present at a meeting of English Abolitionists, and heard those who were laboring in America denounced as infidels, trampling on the Bible and the ordinances of religion, he should make a similar protest against condemning any man on one-sided evidence—(hear). As their Chairman, in whose Christian advice he accorded, had spoken of Dr. Gannett, he might be allowed to read an extract from a sermon of his, preached in June last year:—"Situation or complexion is of no account with the Great Ruler of the Universe. The dark-skinned man is a man; and the pale-faced man is nothing more; and therefore they are equal. The bondage of the slave makes him no lower in the sight of God than his master. It is the attempt to degrade a human being into something else—call it what you may, brute or chattel—it is the attempt to make him less than a man, which constitutes the abomination and guilt of Slavery. It is not the confinement, unjust as this is, nor the blows, cruel as these are; but the denial of his equal share in the rights, prerogatives, and responsibilities of a human being, which brands the institution of Slavery with its peculiar and ineffaceable odiousness. The African is a man, as much as the American or European, of whatever race—a whole man, whom you may rob of his freedom, his peace, his honor, his virtue, his hope! but whom you cannot despoil of his right, in his utmost degradation, to your respect, your sympathy, and your aid as a *man*." He knew that some of Dr. Gannett's sentiments might at first seem at variance with this; but he believed that they arose not from an indifference to Slavery, but from a dread of anarchy and civil war. With Dr. Gannett's views as to the best course to be pursued, he did not agree; and he had had very earnest discussions with him; but he could not doubt his conscientiousness; and, in the most candid spirit, Dr. Gannett had in every way facilitated his intercourse with leading Abolitionists—(hear). It was always a great pleasure to him (Mr. Carpenter) when he could accord with his friend Mr. Armstrong; and he fully agreed with what he said, that moderate men are with favor of neither party. Those therefore who speak with moderation may do so from love of truth and candor, not from a hope of popularity. The fate of Dr. Channing is shared by many in the Northern Church; they are reproached by the friends of Slavery as warmly as by the ultra-Abolitionists. In the Southern States he heard it asserted that the Northern Church was the bitter, fanatical foe of Slavery—(oh! oh!)—that it profanely trampled on the sanctity of oaths and compacts—that it treated its Southern brethren with injustice and coldness—and that there was no prospect of the Abolition excitement subsiding, since in the North the slaves were continually the subjects of prayer; frequently of preaching. He was very glad to welcome among them this day some fugitives from Slavery; he believed that this was a practical way of of advocating the cause they had at heart, and had found it so in his own case. When some of those with whom he conversed in the Southern States were gratified by his admission, that many slaves had less physical wretchedness than some of our own laborers, he was accustomed to add that nothing could reconcile him to a system which made it a *crime* for a man to *seek* that which was base if he did not seek *liberty* and *education*. The answer was—"You do not understand our institutions." He then would tell them that Douglass had been his valued guest, that he had been received among us as a gentleman, and that color was no bar in England to social equality. His information was sometimes received with contemptuous surprise; it was then his turn to say, "You do not understand *our* institutions"—(cheers). As he had already publicly stated, he considered it very important that England should not countenance American Slavery; he feared that we were not free from some prejudice against color ourselves—(indignant cries of "No, no"). Mr. Carpenter confessed his own sympathy with this prejudice, though he overcame it so far as to walk with colored men through some towns in America. He was glad to hear such a denial from this meeting. He made the remark from observing that many persons when they heard that his friend, Mrs. Craft, was nearly white, expressed more horror than before. In regard to the resolution that had been passed, he thought the enumeration of names open to the objection, that it included one or two devoted friends of the slave, who might not chose to be reckoned among the Unitarians; and that it passed over those whose labors, though unobtrusive, might be no less earnest. He should therefore have preferred such a resolution as Mr. J. J. Taylers.

Mr. ESTLIN said, that as his friend Mr. Carpenter had read an extract copied from a sermon of Dr. Gannett's preached, last June, depicting the wrongs of the slave and thus exhibiting the writer's Anti-Slavery sentiments, he (Mr. E) would take the liberty of quoting from memory the notions of the same preacher from a discourse more recently published,—since the passage of the Fugitive Slave Law. In that sermon Dr. Gannett give thanks to God for the inestimable blessings (to him and others) of the American Union; for the protection, the law, the religion, the *liberty*, and every other privilege spoken of in the Declaration of independence, which it afforded them, *but without one word of sympathy* for the millions of his countrymen pining in Southern bondage, to whom that Union was a curse, and *to maintain which Dr. G. counsels even the sending back of the fugitive to his oppressor!*—(shame).—Such is Dr. Gannett's Anti-Slavery. Those American ministers who are struggling against Slavery, do not content themselves with preaching moral discourses, which, if carried into practice, would abolish Slavery; they are compelled to bear a cross which Dr. Gannett has yet to touch—(hear).

Mr. RYLAND said, that after hearing the intended resolution of another meeting on this subject, in Lancashire and Cheshire, which Mr. Bishop had read, he was still more confirmed in opinion that a resolution with a catholic rather than a denominational reference, would have been better; but was heartily glad the one passed had met with unanimous concurrence. He felt disposed, however, to embody the catholic reference in a distinct resolution, as he thought it would strengthen its purpose by a larger sympathy. He should therefore propose:—"That this meeting, while in the foregoing resolution it has specially contemplated the case of *Unitarian* professors in America, desires also to express similar sentiments to their brethren of all other denominations in the United States."

DR CARPENTER said, that feeling very desirous that the sympathies of the Meeting should be expressed in the most comprehensive form possible, he had much pleasure in seconding Mr. Ryland's resolution. He would at the same time, however, read another resolution which he had himself just prepared: and if Mr. Ryland should think fit to substitute it for the one which he had moved, he would be very glad to place it in that gentleman's hands. His own resolution was as follows: "That this Meeting desires to express its sympathy with *all*, who are laboring in their respectative spheres, and in the modes which they may severely deem most accordant with conscientious duty, for the extinction of the iniquitous system of American Slavery." He (Dr. C) believed that there were many laboring in this cause, whose efforts were not in the lenst recognized by the first resolution, since they had not felt themselves free to take the same part with those specially named in it, but who were yet entitled to our sympathy and support. He confessed to some degree of personal feeling in this matter; having himself done all in his power, through his Physiological writings, which are very widely circulated in the United States, to correct the ideas there prevalent, respecting the essential inferiority of the colored races to the white; and he had reason to believe that many members of his own profession, in that country, had strenuously upheld the same views, [illegible] there were many Unitarian laymen, among whom, were some Members of the Legislature, whose efforts in the Anti-Slavery cause ought not, he thought, to be passed by, without special notice in a Meeting like the present

Mr. Ryland having expressed his preference for his own Resolution, and Mr. Armstrong having intimated his intention of objecting to Dr. Carpenter's, Dr. C. withdrew the latter, and seconded Mr. Ryland's proposition which was then unanimously carried.

The CHAIRMAN then said he had great pleasure in introducing to the meeting their excellent and talented friend, Mr. W. Wells Brown, whom the Fugitive Slave Act had driven from his native country and home.

Mr. W. WELLS BROWN was received with loud cheers. He said that he had come to the meeting as a spectator, without the remotest idea of taking any part in it. He had listened, as every one present must have listened, with great interest to the proceedings. He rejoiced that such a meeting had been held, for the present was a trying crisis in the United States, to those who were identified with the cause of Abolitionism, when everything said in this country by the friends of the slave would be eagerly caught up and taken to heart by his friends on the other side of the Atlantic. Now was the reign of terror in the United States—(hear). Never was there a time when Abolitionists had so much to contend with as at the present time. They had heard the provisions of the Fugitive Slave Bill described, but whatever could be said at such a meeting would give the majority present but a very faint idea of what was passing in America under that Bill—(hear). He and his colored brethren there could appreciate what had been said in this connection. They could feel for their brethren across the Atlantic, as none others in that room could feel. They had themselves felt the lash—they had worn the chains; and they knew too what was being done in America, to put down and oppress the free colored people of the North, to say nothing of the terrible condition of the fugitives—(cheers). The Fugitive Act was intended, he believed, to snuff out the fire of freedom, burning on the hearts of the people in the Free States. It might be asked what could the people of this country do? They might express their opinions and their sympathies, and in that way cheer and strengthen the friends of the slave. They might also aid the Abolition movement, as many of them had done, by their contributions to the Annual Bazaar of the American Anti-Slavery Society. The American people were very sensitive, especially the religious people, as to what was said and thought of them in this country, and every genuine expression of abhorrence of Slavery and sympathy with the Abolitionsits uttered here was felt across the Atlantic—(hear) The people of the United States who were in favor of the Fugitive Act, or who kept silence respecting it, could not plead ignorance as an excuse for their conduct, in this nineteenth century. There was too much light now for that. Why, they would exclude a member from Church fellowship who should merely steal a hat and coat, but should he steal the man also as well as the hat and coat, they deemed that no disgrace or wrong—(laughter and cheers). He thanked the meeting for the resolutions they had passed, and the manner in which they had passed them—he thanked those who had conveued the meeting, and those who had taken part in it—he thanked them in his own behalf, in behalf of his brethren in bonds, and in behalf of the Abolitionists, who would deeply value the expression of their sympathy—(cheers). Let them think for a moment of the Fugitive Slave Law and all its atrocities. Mr. Brown here drew a touching picture of a poor woman, guided by the north star, flying from the South for freedom. She reaches the Free States, on a cold winter's night; she tremblingly knocks at your door; by the light of the moon you perceive her eyes filled with tears as she looks with a mother's apprehensions at the baby in her arms. She asks for bread for her child, and for temporary shelter. Your heart is touched, but at this moment you are informed that she has been a slave, and that should you relieve her you will be imprisoned and fined, and if unwilling to run this risk, you must turn her from your door, and tell her that the laws of your country will not permits you to shelter the houseless or to feed the hungry—(hear hear). He rejoiced to see so many women present. He wanted them to realize to their minds the condition of a million of colored women in America, denied marriage, and liable to be put given most efficient aid to the abolition movement in America, and he could not forget that they had been liberally seconded by the women of this country. He thanked them in the name of the Abolitionists for their valued sympathy: he thanked them one and all as the friends of the oppressed and the enslaved—(loud cheers).

In proposing a vote of thanks to the Chairman, Mr. Estlin said that he believed the importance of their Meeting were especially owing to Dr Hutton; who, not sharing in the apathy of some of his friends upon this momentous question, did not hesitate to lend the weight of his name and efforts to promote the cause of the American Slave. No one who contemplated the influential character of the present assembly, and had witnessed the zealous and unanimous character of its proceedings, would be afraid that any difficulty would exist in future in calling together a meeting of Anti-Slavery Unitarians in London.

The Rev. HENRY SOLLY said that, like his friend Mr. Bishop, he had long been at boiling point, and the steam was up, but at that late hour he should shut down the valves, and not detain them. He most cordially and gratefully seconded the vote of thanks to their reverend friend, for he felt that Dr. Hutton had done important service in coming forward as he had done that day. He loved Unitarian doctrine. He would gladly love those who held it. But to divorce it, and associations formed to promote it, from any practical application of it to the great wants and crying evils of the age was a course that inevitably tended to alienate affection and respect, both from doctrinal truth and those who professed it. He sincerely thanked their chairman, and would call on all present to show their hearty approval of the motion in the usual way. All hands were immediately held up; and the vote carried, and thanks returned for it by the Chairman, amid much applause.

Mr. C. CORKRAN begged before the meeting separated to mention that he should be glad to receive any contributions on behalf of two of their colored friends Messrs. Anderson and Duval, who have been compelled to leave respectable situations in New England through the Fugitive Slave Law. One of them had got a temporary situation, but the other was still seeking in vain. They were very highly recommended.

The meeting then separated.—*London Inquirer.*

National Anti-Slavery Standard.

*** *All communications for the paper, and letters relating to its pecuniary concerns should be addressed to* SYDNEY HOWARD GAY, *New-York.*

†‡† *Donations to the Treasury of the* AMERICAN ANTI-SLAVERY SOCIETY *may be forwarded to* FRANCIS JACKSON, *Treasurer, at Boston; or to* SYDNEY HOWARD GAY, *New-York.*

NEW YORK, THURSDAY, JULY 17, 1851.

THE NEW LEGEND.

[FROM THE GERMAN OF UHLAND.]

WOULD that I could once more wander
In the golden legend-land;
But a sterner minstrel-spirit
O'er the strings now guides my hand.

Now my Fay is called Freedom,
And my Knight is called the Right;
Up, then, Knight, and lead all boldly
'Gainst the dragon's brood the fight!

H. W. G.

JUDGE PELEG SPRAGUE.

ONE of the main objects which the assertors of free governments have ever professed to have in view has been the pure and impartial administration of justice. In England, especially, the efforts to surround the tribunals of the law with such circumstances as should make the Judge inaccessible to temptation and above the breath of suspicion, have been unceasing. Indeed, the whole course of English Constitutional history is marked by these attempts, and its different periods may be distinguished by them as the monuments of its progress. This just and salutary jealousy was inherited by their sons, our ancestors, and the danger to liberty through the undue influence of the Crown over the Judges was one main motive spring of the Revolution. The influence, direct and indirect, of power over law has always been watched with close scrutiny by all who were jealous for the preservation of inherited or acquired securities of liberty, or earnest to achieve them. The best of laws are nugatory when their administration is left at the mercy of time-serving or power-swayed judges. It was to guard against this abuse of the law by the administrators of the law that the Anglo-Saxon race have made the Trial by Jury a part and parceel of their instiutions wherever they have transplanted themselves. It is an appeal, in the last resort from the glosses of legal ingenuity, the chicanery of the Bar or of the Bench, to the common sense of the common people, having the same interest in the preservation of the purity of the administration of justice as its highest and lowest officials, without the bias either might, in times of great political pressure, feel towards the predominant power in the State.

Especially is it in State trials touching the life or liberty of the subject or the citizen that the sanctity of the jury should be most rigidly maintained. And by the sanctity of the jury we mean the observance of all those rules and formalities which stand in the way of the government's packing a jury for its own ends, and which secure to the party accused, as far as human devices can do it, a fair trial by his peers. In a multitude of the cases between man and man, involving nice questions of intricate rights, the decision of a single competent judge would be quite as likely to answer the ends of exact justice as the verdict of Twelve Men selected by lot from the Community. But even here, the wise jealousy of the elder time has required that an unlearned but impartial body of twelve men should pass upon every dispute, in the faith that, if they could not unravel and explain a tangled web of law themselves, they could discern when it was properly disentangled, and, if need were, stand between Right and an Arbitrary Judge. But above all, and more than all, is the Anglo-Saxon, the British, the American Necessity of such an impartial body in cases where the Nation denounces one of its members as a just object of its punishments. Woe to the Judge that tampers with this sanction and safeguard of personal liberty! That liberty which it is the first object of civil government to secure! "He that falleth upon this stone shall be broken; and he upon whom it falleth it shall grind him to powder."

The Magistrate whose name stands at the head of this article has won for himself an unenviable name in connection with the Trial by Jury. When Erskine was raised to the peerage, upon his appointment to the Chancellorship, he took for the motto of his coat of arms "TRIAL BY JURY," in commemoration of his memorable victories in behalf of the rights of juries in the State trials of Horne Tooke, Thelwall and Hardy. His fame he wisely foresaw would rest chiefly, after his triumphs of the forum had become a tradition, upon what he had done to interpose the barrier of a Jury between angry power and its victim. The permanent reputation of Judge Sprague will be connected with recollections quite the opposite of this—recollections of his endeavors, happily thus far fruitless ones, to change the authentic customs, recognized by law, which should regulate the order of the Jury list, to suit the purposes of power. He has distinguished himself, as no Judge has done before, of our time at least, by throwing the whole weight of his influence on the side of power and against the accused parties in a State trial. From his Charge to the Grand Jury down through the whole course of the two trials which have been had thus far, it has been obvious to Bar, to Jury and to Spectator that he had preordained a conviction, and that he was employing his legal acumen and forensic skill to supply the deficiencies of the District Attorney and his Assistant and to do their work. Though veiled, generally, under the suavity and courtesy which marks his manners, this was the impression he conveyed to every unbiassed mind. And at times even his habitual self-command was hardly enough to conceal the determined purpose of his soul as the trial proceeded, and the angry disappointment occasioned by their abortive issue.

For some reasons, which we will not attempt to account for, the prosecuting officers seemed to have formed the opinion that Boston and certain neighboring towns would be more likely to furnish the materials of a pliant Jury than the remoter districts. It became, consequently, their wish that the order of the Jury list should be so arranged that the jurors from those places should be first called. Now, the law of the United States says that the jury in the U. S. Courts shall be made up, as nearly as may be, in accordance with the custom of the State in which it is held. And the laws of Massachusetts ordain that all the jurors, from whatever town they may come, shall be arranged in alphabetical order upon the list. It would appear, then, that the course to be pursued was plainly laid down, and that all the names returned should be placed alphabetically, without regard to the towns from which they came. This would, obviously, be the fairest possible course and give both parties an equal chance, with the least possible danger of the panel being affected by the influence of local biasses. But Judge Sprague appointed that the *towns* should be arranged alphabetically, by which course Boston was sure to come first, or nearly so, and the jurors from each town placed alphabetically under it. An arrangement in nowise answering the letter or the spirit of the law. And this, too, in the teeth of his own declaration that he had directed the Clerk to observe the ancient usage, so that there might be no room left for a charge of packing the jury! Thus making an arrangement differing from the old one, and one not in accordance with the law, but which had the effect of putting the Boston Jurymen into the box!

And then when examining a juror upon the *voir dire*, to ascertain whether or not he had formed or expressed any opinions incompatible with the due performance of his functions, and the juror declared that "he had no feeling in the case except such as sprang from a general sympathy with the oppressed everywhere," Judge Sprague ordered him to stand aside as an incompetent Juror! Could a circumstance be imagined which would express the *animus* of a Judge more strongly than this? Perhaps it is true that a general sympathy with the oppressed *is* a disqualification to a juror in a case where the United States and Slavery are on one side, and a negro or an Abolitionist on the other, but it is an odd decision to be judicially pronounced. That Judge Sprague should have been swift to recognize the Constitutionality of the Fugitive Law was perhaps not to be wondered at. But it is rather singular that his regard for his professional reputation should not have made him hesitate to fortify his opinion by the newspaper accounts of the opinions of Judges not duly reported and having no legal weight whatever. Judge Sprague is, doubtless, a learned as well as an acute lawyer, and therefore, perhaps, hesitated to assume the whole burden of that decision. He has virtually ruled out the single virtue of a written Constitution, that it is unalterable by prescription or custom, or any power except that which created it, by arguing from the practice to the letter, instead of compelling the letter to inform and regulate the practice. And he set up, dogmatically, the doctrine which has no good legal authority, but which servile judges in all time have endeavored to establish, that Juries are not judges of the law as well as of the fact, and to exclude from the Jury-box men who would not blind themselves to accept his interpretation of the law.

But it is in vain to attempt to go into the detail which a due consideration of Judge Sprague's conduct would demand, within the limits of a column. The explanation of it all, as we conceive, exposes the weak point of our National Judiciary. Our National Judges are, almost of necessity, political Judges. They are appointed as the reward of partizan services, and it is by no means understood that the Bench is any impediment to political promotion. On the contrary, it may be made the vantage ground from which Ambition may vault or climb to the higher places. It is not so in England. There a Judge is removed, by Public Sentiment and the acknowledged proprieties of his position, from the temptations of political life. And eminence at the bar is required, by the profession and by the public, as a condition of elevation to the Bench. How many of the U. S. Judges owe their elevation to their successes of the stump rather than of the forum! The claims of Judge Sprague to his preferment are certainly sufficient. Besides his respectable rank at the bar, he was one of those devoted men who assisted at the grand service held in Faneuil Hall in 1835, for the propitiation of Slavery, and the one who apostrophized Washington as "THAT SLAVE-HOLDER!" Unhappy man, who condensed his iniquity into an epigram! Who reduced it into a shape the most portable and the most easily turned against him! This act and the spirit which inspired it was probably the remote reason why Judge Sprague is on the Bench. But the immediate occasion of his promotion was his active agency in the Convention that nominated General Harrison, and in the campaign that carried it out. Such are some of the rewards of patriotism! Republics are not always ungrateful!—E. Q.

SECESSION IN MISSISSIPPI.

A STATE meeting was held on the 16th ult. at Jackson, Mississippi, to nominate a ticket for State officers, when a series of resolutions was adopted, which displays to the eyes of men the Secession Platform of the Mississippi Disunionists. By this it appears that the dissolution of the Union at the South is precisely so imminent, that it is necessary to meet it by just such gigantic efforts for its salvation as are put forth at the North. The Mississippians declare it is high time that something was done, but they consider it highly inexpedient to attempt to do it; the right of secession they maintain, but the fact of secession does not meet with their approbation. When things reach a certain point, forbearance ceases to be a virtue; affairs have come to that very pass, but these fire-eaters are determined to accept the alternative, and to forbear viciously if they cannot virtuously. This is the danger to the Union Mr. Webster is putting forth such efforts to avert. The South is like the man in a row who demanded that he should be held lest he should hurt somebody; Mr. Webster is his next friend, who indulges the illusion of the crowd by collaring him in the most frantic manner. The resolutions are as follows:—

Resolved, That the Convention, representing the State Rights (Disunion) party of Mississippi, reaffirms the following truths announced and policy indicated by the Convention called by the people of the State of Mississippi, in which the two political parties of the State were equally represented, and which assembled in the city of Jackson on the second Monday of October, 1849.

Resolved, That we continue to entertain a devoted and cherished attachment to the Union, but we desire to have it as it was formed, and not as an engine of oppression.

Resolved, That the institution of Slavery in the Southern States is left, by the constitution, exclusively under the control of the States in which it exists, as a part of their domestic policy, which they, and they only, have the right to regulate, abolish or perpetuate, as they may severally judge expedient; and that all attempts, on the part of Congress, or others, to interfere with this subject, either directly or indirectly, are in violation of the Constitution, dangerous to the rights and safety of the South, and ought to be promptly resisted.

Resolved, That Congress has no power to pass any law abolishing Slavery in the District of Columbia, or to prohibit the Slave trade between the several States, or to prohibit the introduction of Slavery into the territories of the United States; and that the passage by Congress of any such law, would not only be a dangerous violation of the constitution, but would afford evidence of a fixed and deliberate design on the part of that body, to interfere with the institution of Slavery in the States.

Resolved, That we would regard the passage, by Congress, of the "Wilmot Proviso," (which would, in effect, deprive the citizens of the Slaveholding States of an equal participation in the territories acquired equally by their blood and treasure,) as an unjust and insulting discrimination—to which these States cannot, without political degradation, submit; and to which this convention, representing the feelings and opinions of the people of Mississippi, solemnly declare they will not submit.

Resolved, That the passage of the Wilmot Proviso, or of any law abolishing Slavery in the District of Columbia by the Congress of the United States, would, of itself, be such a breach of the Federal compact as, in that event, will make it the duty, as it is the right of the Slaveholding States to take care of their own safety, and to treat the non-Slaveholding States as enemies to the Slaveholding States and their domestic institutions.

Resolved, That the Legislature is hereby requested to pass such laws as may, in their opinion, be best calculated to encourage the emigration of citizens of the Slaveholding States, with slaves, to the new territories of the United States.

Resolved, That, in view of the frequent and increasing evidences of the determination of the people of the non-Slaveholding States, to disregard the guarantees of the constitution, and to agitate, the subject of Slavery, both in and out of Congress, avowedly for the purpose of effecting its abolition in the States; and, also, in view of the facts set forth in the late "Address of the Southern members of Congress," this convention proclaims the deliberate conviction, that the time has arrived when the Southern States should take counsel together for their common safety; that a convention of the Southern States having been held in accordance with the above recommendation at Nashville, in June, 1850, we sanction and approve the resolutions of that body.

Resolved, That we recommend to the Legislature of this State, that at its next session, a law be enacted making it the duty of the Governor of the State, by proclamation, to call a general convention of the State, and to issue writs of election based upon the ratio of representation in the State Legislature, upon the passage by Congress of the "Wilmot Proviso," or any law abolishing Slavery in the District of Columbia, or prohibiting the Slave trade between the States, to take into consideration the act of aggression, and the mode and measure of redress.

Resolved, That by the action of the last Congress the measures miscalled a compromise, the positions of the 4th and 5th and 6th resolutions above recited have been met, and the constitutional rights therein declared, have been violated.

Resolved, That in accordance with the 9th resolution of the series above recited, a convention of the State has been called, and that we rely confidently on said convention justly to estimate the wrongs we have suffered and to indicate the mode and measure of redress.

Resolved, That this convention declares that it regards the admission of California as a State into the Union, as the enactment of the "*Wilmot Proviso in another form*," as is set forth in the following letter:

WASHINGTON, June 21, 1851.

His Excellency, Jno. A. Quitman, Governor, &c. &c.

Sir:—We, the Senators and Representatives in Congress from Mississippi, feel it incumbent upon us to address you, and through you our common constituents, that we have a well defined opinion that California will be admitted as a State of this Union during the present session of Congress. The President earnestly recommends it, and we cannot be mistaken in supposing that a majority of both Houses of Congress

faithful observance was necessary to the perpetuity of that Constitution, and the preservation of the Union which it has blessed.

Such had ever been his sentiments. When the compromise measures of the last Congress were under consideration, they did not meet his approval. In several particulars he thought them liable to objection. One particularly, he thought open to exception as well on the ground of omission as of enactment. He recognized the rights which the Constitution had guaranteed to the South, and he believed the South to be entitled to the enactment of laws which should be efficient to the enjoyment of those rights. He thought that those laws (the compromise measures), might have been made equally effective as a measure of relief and protection to the South, while they might have been deprived of some features which tend to irritate and excite the North, and at the same time, by possibility, unnecessarily to jeopard the rights of the free citizens. He thought that without impairing any principle they might have improved so as to afford the country substantial repose and to silence clamor and opposition from any section.

But these measures passed into laws in the spirit of compromise and mutual concession. It was not to be expected that they should embody, exclusively, such enactments as any one section would have preferred. They were enacted as he believed, Constitutionally, and in conformity with all the requirements and forms necessary to secure obedience, and to demand submission to their provisions. If, in any respect, either of them was liable to any Constitutional objection, the Constitution itself provided the tribunal which was to judge the question. He believed that they did not, in all respects, meet the views of the President of the United States, but they received his official sanction and signature; and, in his opinion, the President could not have done otherwise than give that sanction. As President of the United States his responsibilities were very different from those of a Representative in Congress from the Erie District.

From the moment that the compromise measures became laws, he (Gov F.) had unhesitatingly, at all times, avowed his acquiescence in them. He would not allow his private judgment as to some of their provisions to interfere with his duty, either as a citizen or as a magistrate, to uphold the supremacy of the laws, to submit to its provisions, to let it be enforced; and he would add, while he could not sacrifice the right to maintain his own opinions with regard to the impolicy of some of the details of those laws, he would not here, or in any position, or at any time, press those objections for the purpose of agitation, or to the risk of producing or reviving sectional controversies or embittered geographical divisions. Believing that the Constitution entitled the South to laws efficient to secure the rights which were guaranteed to it, he could not look with favor upon a proposition for repeal; and while he earnestly hoped for a modification and amendment of some of the provisions of these laws, the time of excitement was not, in his opinion, the time for wise and prudent action. He did not desire, at present, to discuss these questions. He hoped and believed that the time would soon come, when the excitement of the late agitation should be only a matter of history, and should, from its remembrance, serve to draw more closely the bonds which had united, and will again, for long years, unite in friendly, harmonious and confiding affection and sympathy and brotherhood, the remotest portions of our common country; and when, he confidently believed, the justice of our brethren in one section of our country, will not deny the reasonable demands of those in another. He earnestly and anxiously hoped for the arrival of that day.

He had been asked here this day, "Do you approve of the compromise measures?" He had given his answer—while he does not approve, he fully and unreservedly acquiesces.

A SENSIBLE PETITION.

Mr. Wm. P. Powell of this city, who, although of an unconstitutional and sinful color, is well known as a man of cultivated mind and great respectability, is about to leave this country with his family for England. In that kingdom he is sure that his children are not shut out by the laws of the country and the customs of society from such share of knowledge and such opportunity of obtaining and maintaining a respectable position among their fellow-men as law and custom offer to them. Though happily successful in life, this success has been in spite of the obstacles which every day of his life have been thrown in his way because of his complexion. He does not know that his children may be blessed with equally good luck, or that energy and enterprise, should they possess an unusual share of these qualities, will, under no circumstances command with them, the success which they have in his own case. Having the means of removing to another country where they will not, because of their color alone, be compelled to fight the battle of life at a disadvantage, which he too well, knows how to appreciate, he does not feel that he would be discharging a parental duty by retaining them in a land which though theirs by birth, makes them alien to the protection of its laws and the benefits of its social relations.

Before leaving, however, Mr. Powell chose to present to the Legislature of his native State those claims upon her which from his birth to the present moment have been denied him by society. He asks her aid to assist him in the removal of his family to a new home. The petition, though its very presentation would be a cutting sarcasm, is a very proper one, and would have come with peculiar appropriateness before the assembled wisdom of the State, at a moment when its wise and Christian legislators were discussing the propriety of refusing its aid to a seminary of learning, because that Institution would not refuse to colored youth the advantages which it gives to others. Had Mr. Powell asked permission to sell his children at auction to the highest bidder, or have asked assistance to emigrate to Liberia, we have no doubt he would have gained a hearing, but a petitton for aid to remove them where the buying and selling of their brethren would not consign them to contempt and degradation, it was not deemed proper by his representative even to present to the Legislature, and doubtless this gentleman estimated truly the character of the body of which he is a member. They might not, perhaps, hesitate to do an act not too palpably outrageous to degrade a colored man, but it was useless to ask them to aid in bettering the position of a whole family.

Mr. Powell sent his Memorial to the representative of his ward with the following letter:

TO HON. H. G. ALLEN.

Dear Sir:—Please present this petition and advocate its reception, and oblige your constituent, and twelve years a resident of the 4th Ward.

WILLIAM P. POWELL.

New York, July 7, 1851.

MEMORIAL.

To the Honorable the Senate and House of Assembly of the State of New York Convened:

Your memorialist an inhabitant of the city and county of New York, and citizen of the State aforesaid represents,

That he is the Grandson of Elizabeth Barjona, one of the many Heroines who, during the Revolutionary war with Great Britian, rendered *aid* and *comfort* to the rebels of the first Continental Congress, that when these patriots were driven from one State to another, and when large rewards were offered for their persons dead or alive, and when it was declared a penal offence, punishable with death, for any person to *aid*, assist or even to give them a morsel of bread or a drink of water, struggling as they were for national Independence from British rule, your petitioner's Grandmother, the said Elizabeth Barjona did in the capacity of Cook to the said Congress, carefully and regularly supply to the members thereof, every possible luxury which in those days of darkness and despair could be procured; and your memorialist feels therefore that his venerable relative though an humble was an important instrument in the deliberations of that body. It is not for your memorialist to remind your honorable body of how much the mind depends upon the wholesome, vigorous condition of its dwelling-place, nor to point out to you the disastrous consequences which might have ensued had not they eaten and drunken and been daily filled with the good things of this life, whereby the strength was given them to conceive, sign and proclaim to the world the great and noble truths of the American Declaration of Independence, "that all men are created free and equal and are entitled to life, liberty, and the pursuit of happiness," and your petitioner further sheweth that notwithstanding his grandmother did directly and indirectly contribute all her youthful energies to cement the "Union of the States," yet the "States of the Union" have violatod the contract, securing Life, Liberty, and the Pursuit of Happiness to all persons without regard to the color of their skin. And your petitioner further sheweth that, his father Edward Powell was held a *slave* for life by the laws of New York, whereby your petitioner was deprived of a home and of a *father's* protection; and your petitioner further showeth that, owing to the prejudices, customs, and usages of the people of this State and of the Union that, it is impossible for him though freed from the disabilities which weighed upon his father, to give his own children, of whom he has a large family, that education and to secure to them those opportunities for a livelihood and a respectable position in society, to which, as human beings, and as American Citizens they are entitled.

Now in view of all these facts above stated, and in view of the fact that, one branch of the Legislature did enact a bill this session appropriating monies from the State Treasury to aid colored persons emigrating from this country; which bill was lost in the Senate, your petitioner respectfully asks your honorable body to appropriate by special act———Dollars which will enable him to emigrate with his family from this country, which denies to him and them the rights guarrantied by the Declaration of Independence, in which he has as above shown so great an hereditary interest, to the Kingdom of Great Britain, where character and not color—capacity and not complexion, are the tests of merit; and your petitioner will ever pay &c.

New York July 7th 1851

William P. Powell.

ANTI-SLAVERY ASSOCIATION IN IRELAND—ADDRESS TO IRISHMEN.

Our Anti-Slavery friends in Dublin, as well as those in England, are arousing themselves to new zeal and effort in behalf of the the Cause in this country. We learn from an Irish newspaper received by the last steamer that a Committee of gentlemen of Dublin composed of George Addey, Richard Allen, Joseph Allen, t Alexander Allen, William Card, William Doyle, John Edmondson, Hewitson Edmondson, William Fisher, Joseph B. Fisher, Dr. Harvey, James Haughton, Dr. Mason, Samuel Watson, William Webb, jr, Richard D. Webb, Joshua White, John Wigham, and Adam Woods, have formed a new Society, and as their first act issued an Address to those about to come to the United States. We copy the sound reasons given for the formation of the Society, and the excellent exhortation addressed by the Committee to their countrymen:

REASONS FOR THE FORMATIONS OF THIS SOCIETY.

1. That the system of chattel Slavery is incompatible with practical Christianity, and with the existence of civil, religious, or intellectual liberty in the countries where it prevails.

2 That notwithstanding upwards of sixty years of Anti-Slavery effort, the Slave Trade is still carried on with undiminished vigor, and in consequence of the presence of an armed force on the coast of Africa, with increased suffering to the victims—that Slavery still exists to a prodigious extent in the United States of America, in Brazil, Cuba, and elsewhere—and that notwithstanding the abolition of Slavery in our own West Indian Colonies a spirit of tyranny still prevails there, which it demands vigilant exertions to counteract.

3. That we are closely connected with the United States of America by similarity of language, social institutions, and commercial interests—and as the intercourse between us is rapidly increasing, it is especially important that correct information respecting the extent, influence, and operation of Slavery in that country should be widely diffused amongst us.

4. That the policy of the Federal Government is so earnestly directed to the maintenance of Slavery, that one of the latest enactments of Congress—the Fugitive Slave Bill—has constituted the whole territory of the Republic into one vast human hunting-ground; and provides that every citizen of the Union shall, under heavy penalties, assist, if called upon, in the apprehension of fugitive slaves.

5. That at least one-eighth of the population of that country being slaves, to whom education and the marriage institution are forbidden, and the slaveholders themselves being shockingly corrupted by the tyranny and the licencious habits induced by their position, a frightful amount of demoralization and practical heathenism is the inevitable consequence.

6. That the existence of such an institution in a professedly free and Christian country must depend on the extent to which it can secure the silence or co-operation of the religious bodies, and the support of public opinion.

7. That throughout the whole American Union the Anti-Slavery action of the religious bodies is in most cases paralyzed, and public opinion almost universally depraved by pro-slavery influence.

8 That we believe Slavery in all countries and under all circumstances to be an enormous moral and social evil, hostile to every good influence, and to be opposed by every Christian means in our power.

TO IMMIGRANTS ABOUT TO PROCEED TO THE UNITED STATES OF AMERICA.

Countrymen and Countrywomen—The members of the Dublin Anti-Slavery Society appeal to you in reference to the infamous system of Slavery wich exists in the land you are about to make your future home. America is a fine country, and offers many inducements to the emigrant; but it is cursed with Slavery.

Three millions of our fellow-creatures are held in cruel bondage in the United States of America, and are regarded as mere property—as much so as horses, pigs, or cattle. The ancestors of these poor people, for no fault of their own, were carried away by force from Africa, their native country, and sold into Slavery to America, and now their descendants to the remotest posterity are condemned to the same miserable condition. Yet these victims of the cruelty and avarice of the Americans are equal in God's sight with ourselves. They have the same feelings of pleasure and of pain that we have, and are as fully entitled as the rest of mankind to all the blessings of freedom of which they are now unjustly deprived.

This great empire is divided into two sections, the Free States and the Slave States, The *Northern* or Free States are Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, and California. The *Southern* or Slave States are Delaware, Virginia, Kentucky, Missouri, Tennessee, Maryland, North Carolina, South Carolina, Georgia, Florida, Louisiana, Alabama, Mississippi, Arkansas, and Texas.

In the *Northern* States, to which the greatest number of emigrants direct their steps, you will not see your fellow creatures placed on the auction stand, and sold to the highest bidder, as if they were brute beasts. You will not see the husband and wife torn asunder, nor the children ruthlessly separated from their parents, at the will of monsters who impiously call themselves their owners. But these atrocious acts are of daily occurrence in the *Southern* States, where the unhappy slave is made no more account of than the beasts that perish.

But although actual Slavery does not exist in the Free States, you will find a most unchristian and inhuman hatred of the colored race prevailing in all parts of the United States. No enquiry is made whether the colored man or woman be honest or a rogue; they are simply hated because they have the blood of Africa running in their veins. We know that "God has made of one blood all the nations of men that dwell on the face of the earth;" but He has seen fit to color the African *black*, the European *white*, and on the American Indian he has stamped a copper color, so that the native Indian tribes are called *red* men.

Now, Irishmen and Irishwomen, we ask you, is it right in the sight of God that we should despise the colored man? Do we not insult our Creator when we spurn and persecute those children of His love whom He has stamped with a darker color than our own? You will at once say that we do, and you will wonder that men dare to offend the Almighty by such an act of rebellion against His will. But you may perhaps say, "Surely Christian men would not be guilty of such impiety." This is very true; but Americans *are* thus guiity, and yet they call themselves Christians.

Now we ask you, will you too, when you settle amongst them, become haters of your colored brethren? or will you carry out in practice the noble sentiment contained in the American Declaration of Independence, which says that "*all men are born free and equal, and are alike entitled to life, liberty, and the pursuit of happiness.*"

When you land in America, you will also very soon find that the slaves who have had the courage to run away from their masters are hunted like wild beasts throughout the length and breadth of the United States, and that you are liable to be called on to join in the capture, to seize the trembling fugitives, and to assist in returning them to their enraged masters, by whom they are often almost flayed alive as a punishment for having attempted their escape.

This iniquity is perpetrated under the sanction of a late law called "The Fugitive Slave Bill," which has been passed by the United States Congress or parliament, and which provides that no spot of their territory shall be sacred to freedom, but that the colored man who is claimed as a slave shall be seized anywhere, and carried back into bondage; and that every other man may be compelled to degrade himself by assisting in carrying into effect this abominable enactment. And, further, if any one is discovered giving nourishment or assistance to the poor panting fugitive, that man or woman is liable to a fine of two thousand dollars, and to six month's imprisonment in the common jail, for the performance of an act of Charity and Christian duty.

Countrymen and Countrywomen, will you be guilty of aiding in the enforcement of this cruel law? If so, it would be better for you to starve and die, if need be, in your native land, than to appear before your Creator with your brother's blood upon your soul.

We warn you of these things, for we know you will be strongly tempted to join hands with the oppressor; for the American clergy and people, with some noble exceptions, are banded together to keep the colored race in a low and degraded position; and we fear that Irishmen who sincerely love liberty at home are too often induced, by the hope of gain or the force of example, to become unfaithful to it in America.

In the Free States of America, however, there are some genuine lovers of liberty, both men and women, who take part with the slaves; who maintain that it is a sin to hold human beings as property, and who are strenuously endeavoring by all lawful and righteous means to procure the abolition of Slavery. These are called *Abolitionists*: and we earnestly entreat you to assist them, and to show by your acts, that in emigrating to America you have not forgotten that love of liberty and of Christianity which you professed at home.

CONSCIENCE AND KIDNAPPING.

The last Chicago Slave case, the particulars of which were given in our columns two or three weeks ago, has had a new triumph in the voluntary confession of the man employed to run down the fugitive. The existing state of things in Chicago as shown both in the decision of the Commissioner and this Confession of the Slave-Catcher, calls imperatively for the presence of some patriot in that city to save the Union. Has the rumor of the proposed resignation of Mr. Webster as Secretary of State anything to do with the imminent peril which threatens the Union from the Northwest?

TO THE PUBLIC.

The undersigned, being aware that there exists in the public mind much feeling against him, for the part he recently took, as attorney for Crawford E. Smith, of Missouri, on the arrest and attempt to take to Slavery a black man named Moses Johnson, and feeling that it is natural and proper that it should be so, takes this occasion to express to his fellow-citizens his regret and mortification therefor. Though raised principally in a slave State, it was first repugnant to his feelings, and he was only induced to enter into it through the importunities of Mr Smith, who is an old acquaintance, and he representations and advice of lawyers and others in Chicago. The undersigned need not say how dearly he has paid for what his better judgment and conscience from the first told him he should not do. The sleepless nights and agony of mind of his wife and children may tell that better than words.

The undersigned, however, desires to correct a story which is being circulated, that he employed the black man, Moses Johnson, to cut timber from the land of Messrs. Ogden and Jones. He has never employed any black man to cut wood, which his neighbors knew well. He feels that he is justly culpable in the other matter sufficiently without being held np to odium for things which he did not do.

The undersigned, in conclusion, would say that he is a citizen of Cook County, and, if permitted, hopes to live and die such. He feels that the experience he has had in this matter will not be lost upon his future conduct, and he trusts he will hereafter, in his actions, not go counter to the advice of his wife and friends, and his own better judgment. Sam'l. S. Martin.

Chicago, June 16, 1851.

☞ The undersigned is a neighbor of Mr. Martin, and knows that the statement above, so far as it relates to employing the black man, Moses Johnson, to cut wood is true. Osgood Kimball.

LIBERTY OR DEATH.

The *Friend of Youth* tells this story of a fugitive slave, which we wish some friend in England would contrive to have affixed to some conspicuous place near the Americo-Greek Slave in the Crystal Palace. It would enhance the interest taken in that celebrated work of art, already, we have no doubt, greatly increased by the Exhibition spoken of by our correspondent 'New England,' of the living American slave woman, Ellen Craft, by the side of the beautiful creation of the Sculptor.

Many winters since, when the Ohio river above Cincinnatti had been for some time closed, a sudden thaw brought down the ice in large quantities, forming a gorge opposite the mouth of the Licking. For some days the ice was so firm as to admit of free passage by pedestrians; but at length it became soft and porous, and in some places disappeared beneath the surface of the stream. The passage was now considered unsafe, and had not been used for several days, when one evening, near twilight, a poor fugitive hard pressed by her pursuers, rushed down the bank of the Kentucky side, and plunged fearlessly into the dark mass of ice and turbid water. A child of two years old, thrown across her shoulders, clung to her neck, leaving both her hands free to aid in the fearful struggle.

For a moment she paused, before her rolled the angry river, chafing against the masses of ice that obstructed its course, every moment sweeping away broken fragments, and rendering the passage more perilous; behind her, close on her track, were her merciless foes, with eager gestures and loud threats, warning her not to proceed. She heeded them not. Better perish in that dark mass of waters, than live a slave. Her child, the only tie that bound her to life, clung to her neck, and she felt that it were better to die thus than return to hopeless bondage. On the dauntless woman rushed, each step a struggle for life, sinking to her knees in water, as the frail ice bent beneath her weight, and, breaking off as she sprang forward, was swept away by the flood. On, still on, she pressed, leaving at each step an impassable gulf between her and her pursuers. She reaches the shore—she is safe! her enemies were completely foiled. A boat would have been crushed in a moment in the whirling masses of ice, and they stood baffled and irresolute, hoping that some kindred spirit on the opposite side would sieze her as soon as she landed. But no! those who under ordinary circumstances have no pity for the slave, were softened at the sight of that weak woman venturing where even the strong heart of man might well quail, and staking life against the hope of freedom. She was protected and sped onward to a land of liberty, where she with her child found a refuge.

——A mammoth white flag was suspended from one of the windows of the office of the *Charleston Mercury* on the 4th inst., on which appeared a lone star, and a rattlesnake with its head erect at the foot of a palmetto tree, as if about to strike. A portion of the military drew up before the office, presented arms, and gave nine cheers for the flag of South Carolina. The rattlesnake, remarks the *Evening Post*, is a good emblem, for it makes a noise a long while before it bites.

☞ Mr. and Mrs. James Russell Lowell sailed from Boston for Europe on Saturday last with their children. Their intention is to pass the next three years abroad.

Communications.

ENGLISH UNITARIANS AND AMERICAN SLAVERY.

Dear Gay: In a communication of mine, published in the *Standard* of July 3, I had occasion to lament the apparent apathy of the great majority of English Unitarians to the moral and religion bearings of American Slavery, and their blindness to the Pro-Slavery consequences of their own position, while continuing their ecclesiastical and pastoral intercourse with such of the American Unitarians, as apologize for Slavery, and defend and justify that Bill of all abominations (all blackness and infamy as it is, without one bright spot or redeeming feature), the Fugitive Slave Law. I mentioned that, so far as I was informed, only two Unitarian congregations in all England had expressed any disapprobation of that law, and of such American Unitarians as Dr. Dewey, for supporting it; that the larger Associations, such as the Western Unitarian Union (in its meeting at Bridgwater), had utterly refused to condemn the law, or rebuke its defenders; and that prominent ministers among them had publicly declared their readiness to welcome Dr. Dewey to their pulpits, with the full knowledge of his notoriously extravagant words in behalf of the Slave Law.

In connection with my communication, you were kind enough to publish the resolutions of the two *protesting* congregations. The resolution of the Lewin's Mead Meeting, in Bristol, you will recollect, called upon the Committee of the British and Foreign Unitarian Association, in respectful but earnest terms, to take some action upon this subject, at their Annual Meeting in June. This request, so moderate in its character and Christian in its spirit, threw the London Committee, it would seem, into great consternation. They were alarmed for the consequences of speaking for the poor and the oppressed (especially when oppressed by their own brethren), and they sent back, without delay, a Resolution declining the request. They had evidently caught the time-serving spirit which has so long directed the official management of the American Unitarian Association, and proved themselves fully competent to tread in their footsteps. A public request, signed by some twelve of the most respected Unitarian ministers (I regret not having their names at hand), was next sent to the London Committee, asking them to make provision for a separate meeting on the subject of Slavery, to be held at some convenient time while the delegates of the different Societies were assembled in London. This also was declined; and the use of Rev. Mr. Madge's Chapel (Essex Street) refused. Still not discouraged, a few of the true friends of the slave set themselves to work to call and hold a meeting, where they might unitedly express their convictions on this momentous question. Through their perseverance, a place was at length obtained; Exeter Hall having been first granted, and then the grant rescinded. We cannot but admire the undaunted courage of our friends, which thus resisted and at last gloriously triumphed over every obstacle. The following is a copy of the handbills issued by them, calling the meeting:

AMERICAN SLAVERY.

The Committee of the "British and Foreign Unitarian Association" having deemed it inexpedient to introduce this Subject at their Anniversary, a

SPECIAL MEETING

of Members of the Association, and of the Unitarian Body generally, will be held on

Friday Next, June 13,

AT THE

Freemasons' Tavern, Great Queen St.,

To deliberate on the Duty of English Unitarians in reference to Slavery in the United States, and to adopt such Resolutions as the occasion may demand.

The Chair will be taken at 11 o'clock by the

REV. DR. HUTTON.

Any persons interested in the Anti-Slavery Cause are invited to attend.

It has been necessary to change the place of Meeting announced at Essex Street yesterday, in consequence of the refusal of the Secretary to allow Unitarians to assemble at Exeter Hall, even to discuss a philanthropic subject.

A small meeting was all our friends had dared to anticipate; instead of which, to their surprise and high gratification, a numerous and highly respectable body, from the city and country, attended the summons. I learn from English friends, who were present, that Rev. Dr. Hutton, of London, made an excellent address; that Rev. George Armstrong, of Bristol, made a powerful speech, and Rev. Francis Bishop, of Liverpool, spoke with the best effect. Several of the opsing ministers were present, who offered no reply. Rev. Russell Carpenter, however, undertook a defence of those American "brethren who take different views of their duty." But it had no effect upon the meeting. The Anti-Slavery resolutions were adopted without opposition. I am informed that a more full and accurate report of the meeting than has yet appeared will be published. The general feeling among the Anti-Slavery Unitarians is that they have had a successful and triumphant meeting. The Pro-Slavery influence there has discovered that it is not going to govern the whole Unitarian body, and smother all inquiry and discussion on this subject. Let us all rejoice with, congratulate, and heartily thank, our English Unitarian friends and fellow laborers for their unwearied devotion to our cause, and the brighter prospects which appear to be dawning on them and on us. If they are yet in a minority, it is, as they well know, only where all true reformers, all friends of humanity, and justice, and right, have ever been obliged to stand. But with such men as Dr. Hutton, Rev. Messrs. Armstrong and James, of Bristol, T. Bishop of Liverpool, Howorth of Bury, Solby of Cheltenham, Thos. Hincks, Philip Carpenter of Warrington, among their ministers, and Dr. Estlin, of Bristol, among their laymen (with many others. men and women, who deserve honorable mention in this connection), the Anti-Slavery spirit among the English Unitarians will not be put down.

I am pleased to add that a truly worthy representation of the American Abolitionists was present at the meeting, as spectators, viz., Mrs. M. W. Chapman, Miss Cabot, Miss Caroline Weston, and Miss Emma Weston; and *five American fugitive slaves*, William and Ellen Craft, William Wells Brown, and Messrs. Duval and Anderson! On the day following a small party of English friends were to accompany W. Wells Brown, and William and Ellen Craft to the Great Exhibition at the Crystal Palace, and there stand by *the Statue of the Greek Slave*, that American contribution to the World's Fair. But time fails me, and I remain yours, New England.

[A full report of the meeting referred to by our correspondent may be found in another column copied from the London *Inquirer*.]

ABOLITION OF THE DEATH PENALTY ON DOGS.

Mr. Editor:

To compare a man to a dog would be an insult to God, who created man in his own image and likeness. But it is Scripturally true that the same God created both, and breathed into their nostrils the breath of life, and pronounced them good. There are laws, both human and Divine, governing both man and dog, so much alike that although a man is not a dog, yet a dog, in the eyes of the law, is entitled to life, liberty and happiness. It is true, the Declaration of Independence does not avow that *all dogs* are created equal, but certainly laws regulating their rights are based upon this fundamental principle. I wish I could say as much for the down-trodden slave and free colored man. Jefferson's "self-evident truth," according to slaveholding authority, is so construed as not to include either, but is merely a flourish of rhetoric. The dog is created self-evidently free throughout the world, maugre the declaration of Independence, and so is man. I have said that the dog is entitled to life, liberty and happiness. For the last thirty-five years, to my knowledge, municipal laws abridging *Towser's* rights have been annually put in force; I believe the old law making it the duty of the Assessor to tax dogs is still in force. The registry act, while it did not allow dogs to vote, yet placed the animal on a level with registered voters. As guardians of their masters' property, they are in effect made responsible for the safety of valuables committed to their charge; and if the thief is severely bitten and caught, the law exempts the owner from all damages and loss of life by hydrophobia.

A good faithful dog is worth to his master his weight in gold. Instances are on record of his sagacity, instinct, and daring intrepidity, which it would be impossible for mankind to excel. As a domestic, the dog is superior to man; his humanity is an instinct of nature, and not of a cultivated, intellectual, reasonable, created soul. The dog is a brute of the animal creation; man is the noblest creature of God's wonderful works, but

"Man's inhumanity to *dogs* makes countless millions mourn."

If I am correct, the first municipal law to murder inoffensive innocent dogs was enacted in the City of Philadelphia, in 1816; from that date till now, in all the principal cities and towns throughout the States, a relentless war has been waged against this useful animal. Humanity shudders at the thought! Who does not recollect witnessing the blood and carnage committed in our city, in broad day-light, by licensed dog-killers—the ponderous carts encircling the city with traces of blood—the howling of the dying—the rumbling of these modern Juggernauts filled with its victims—the imprecations of the mob, startling the sleepy inhabitants from their beds, is too horrible to think of. I thank God that better counsels have prevailed—the inhuman murderous dog-law has been repealed. The dogs are certainly indebted to the Whigs in electing Ambrose Kingsland as Chief Magistrate of this city, whose humanity prompted him to abolish this kind of "Capital Punishment." This is truly the age of progress.

That the new law will materially affect the pecuniary interest of dog killers, who were colored men, by throwing them out of employment cannot be denied. As it was the only office they ever had the honor to fill (if we may call it honor), the corporation are bound to appoint them to a more respectable station as a reward for doing such degrading work. I rejoice that they have lost their employment; it was a disgrace to them and to us as a people. Under the old law the *dog-killer* and *nigger* were synonymous terms. I trust that the new law and a reformed public opinion has abolished the latter term.

In my judgment the corporation are bound to publish the new law with all its provisions, for the information of tax-paying citizens. The question naturally occurs, under what regulation captured dogs are impounded?—Here are a new batch of officers to be appointed at the expense of the people—for instance, a substantial building of some sort must b eerected on the outskirts of the city for their safekeeping. Then, again, a keeper to be appointed at a large salary, with a number of supernumeraries—as cooks, feeder, clerk, &c. Again, what becomes of unclaimed dogs? and whether the fine of fifty cents each will defray incidental expenses?—Will the corporation explain.?

July 14, 1851. Wm. P. Powell.

Miscellaneous Items.

——Penalty for Slave Whipping.—Simeon Souther, a wealthy citizen of Hanover county, Virginia, has been convicted of beating one of his slaves to death, and sentenced to the Penitentiary for five years.

——Colored Mechanics.—A Mechanics' State Convention was held at Atlanta, Ga., on the 4th inst., at which about five hundred delegates were in attendance. The Report then adopted, asserts that "the employment of negroes in the mechanic arts, is a policy of very questionable propriety in the South."

——The *Charleston Courier* states that arrangements have been made for importations of gunny cloth from Calcutta to Charleston, instead of getting the supply from Boston.

——More Temperance Legislation.—The extra Session of the Michigan Legislature closed on the 1st. They have passed a stringent law in reference to the sale of ardent spirits, making the seller responsible for all evil results which may follow the sale of liquor.

——In Alexandria, Va., R. P. Andrews, an eminent lawyer, slapped with the back of his hand his slave boy in the mouth; one of the teeth wounded the hand between two of the knuckles, and from the effects of that wound Mr. Andrews died a few days afterwards.

——Extra Cool.—The *Springfield Republican* is shocked at the riotous spirit manifested at Hartford, on account of Jenny Lind's concert, Saturday evening, and thinks it "deeply discreditable to Hartford." It has probably forgotten the riot which it was so active in getting up when George Thompson was in Springfield, last winter.—*Worcester Spy.*

——Wife first, Country Next.—The following amusing card appears in the Clarksville (Tenn.) *Jeffersonian*, a Democratic paper:

To the Papers generally:—Having learned from various sources that I, even I, would be elected to the Senate, beyond the possibility of a doubt and knowing the same to be repugnant to my wife's feelings, whose happiness alone I wish to perpetuate, I therefore respectfully withdraw my name. M. G. Turner.

——The Maine Liquor Law.—A gentleman of this city informs us that on a visit to Bangor, a few weeks since, he observed upon the back of the bill of fare, at the Bangor House, where he stopped, a list of liquors, with prices of each carefully set down. On a more recent visit to the same house, upon taking up the bill of fare at dinner, instead of the list of liquors, he found printed upon the back of the bill the new liquor law of the State in full.—*Boston Commonwealth.*

——Mr. Thackeray.—From authentic information received by the last steamer, we are able to announce that the very popular author of "Pendennis" and of "Vanity Fair" will visit our country early in the autumn, to deliver the course of lectures on the English writers, which he is now giving in London. The reports which have reached us through the English papers, of his sketches in these lectures, of Addison, Steele and Swift have been racy and interesting. We do not doubt that the lecturer will be warmly and widely welcomed throughout the country. His present purpose is to commence in Boston; and the Masonic Temple has been mentioned as a proper place to enjoy the feast he will offer.—*Boston Commonwealth.*

——The Clergy and the Slave Question.—At a late meeting of the General Association of Congregational Ministers in Connecticut—150 clergymen in attendance—the following resolutions were adopted unanimously:

Resolved, That to God, as the Supreme Lawgiver, our unconditional obedience is due; and that no law contrary to His will is binding upon us.

Resolved, That human government is ordained of God, and is designed to be the expression of His will, and therefore, as a general rule, binds the conscience of the citizen to obedience.

Resolved, That in those cases where through human ignorance or wickedness, the law of man conflicts with the law of God, the latter is to be obeyed; and that every individual must decide for himself whether or not there is such a conflict, his own conscience being the supreme and final arbiter.

The General Association of Massachusetts, at Wrentham last week, adopted the same resolutions, for the words, 'his own conscience being the supreme and final arbiter,' the words 'on his own responsibility to God and to human Government.—*Northampton Gazette.*

——Emancipated Slaves.—Mr. Corry, a gentleman who has recently been a resident of Lewis county, Missouri, where he had been a slaveholder, was in our town last week for the purpose of giving security for the good behavior of a family of negroes, who had been emancipated by him, and are about to be settled in Cedar township, in this county, about four miles south of Salem, consisting of a man and his wife and eight children, valued at the round sum of eight thousand dollars. Mr C. is a native of Georgia, and has lived nearly all his life in slave States, and consequently it cannot be from any prejudices of early education that he has been induced to liberate his slaves, but from motives of the purest philanthropy.

Mr. C. intends purchasing land in Cedar township.—*Fort Madison (Iowa,) Statesman*

——Peaches.—A few peaches *says the Post* mostly from the south, have made their way into our market. At New Orleans they are to be had in abundance, chiefly from the orchards of Mr. Felix Huston, who has undertaken to supply that city with the finest fruit at a cheap rate. By the way, we observe the following singular fact in one of the New Orleans papers:

"That eminent physician, Dr. Stone—in whose blunt sayings there are always deep thought and sound philosophy—yesterday declared that Huston's movement was worth a thousand quarrantines for the health of New Orleans. 'No more scurvy,' said the doctor.—'Eat stewed peaches, if you would keep off indigestion. Plenty of fruit for the people, and no yellow fever!"

"The statistics of Gen. Huston's plantation verify this remark. Before he bought it, great mortality prevailed there. One of its former owners lost fifty negroes. He whipped his negroes whenever they were caught eating a peach, a melon, or an aphle. Gen. Huston has one hundred slaves on his place. He plants thirty acres in melons. His negroes live in the peach orchard. He whips them unless they eat the best and choicest—and this they take care to do! There have been but three deaths on the place—and those were old obstinate negroes, who wouldn't eat peaches!"

——Slavery and State Laws.—The case of Alberti, who was convicted in the Criminal Sessions of city, for kidnapping a child belonging to an alleged fugitive slave, is to brought before the Supreme Court, and the Attorney General of Maryland, Mr. Brent, has been authorized to institute proceedings. The question will then be decided whether a child born in a free State, of a fugitive slave, inherits the condition of its mother, and is not only a slave, but a fugitive escaping from a State in which it never had any existence. The question is an interesting one, and if the Maryland view of the case is sustained, our laws, or the decisions under them, will have to be altered. The mother in this case being seized by Alberti, refused to go without her child, and so he carried them both off. Judge Parsons animadverted in strong terms upon the conduct of Alberti, and on his conviction gave him a severe sentence, ten years to the penitentiary. He also intimated that if he had been indicted for carrying off the woman, he would also have deserved conviction, from his neglecting, we presume, the legal forms which the law requires in such cases.—*Philadelphia Ledger.*

——Almost a Fugitive Slave Case.—On Saturday last a man professing to be a constable from Berks County, with a constable from New Hope, and two others, brought a colored man to Doylestown, whom they had apprehended at New Hope, and desired to lodge in jail until the next day. When the application was first made, it was alleged that the colored man was a fugitive from slavery, but finding the jail could not be used to detain him on that ground, the allegation was changed, and it was then said he was a fugitive from justice. The constable from Berks, produced what purported to be a bail-piece, by which it appeared a certain colored man, named Davis, had been bound over in open Court at Reading, to appear at the next court of Quarter Sessions at Philadelphia, to answer various charges alleged against him on the part of the Commonwealth. The constable said the man he had in custody was the proper person, and the offence, though not set forth on the record, was larceny. This story was not generally believed by those assembled.

A member of our bar proposed to act as counsel for the colored man, and to have him placed in the prison by mutual consent—relieving the Sheriff from all responsibility—and then take out a writ of habeas corpus to test the right to hold him. This the "Constable" declined, and the colored man was openly advised that there was no authority to hold him, and that he could leave—which he did, without opposition on the part of the "Constable" holding the "bail-piece." It is further said that a reward of $500 had been offered for the apprehension of the man as a fugitive from labor or from justice. Those who assisted in apprehending him at New Hope, it is said, received from fifty to seventy-five dollars for their services. The true state of the case has not yet transpired; but the questions which naturally arise are, if the bail-piece, which is said to have had the seal of the Berks County Court upon it, is genuine, why did the constable permit the prisoner to go without making something like an effort to detain him, especially after spending so much time and money in apprehending him? If the prisoner was a fugitive from Slavery against whom the law could be enforced, why was the proof not exhibited, and the charge openly and legally sustained? The whole affair looks very like a case of kidnapping.—*Bucks Co. Intel.*

——Fillmore and Milton Clark.—At the mass meeting at Burlington, Vt., recently, Milton Clark stated that when he escaped from Slavery into the free States, he was soon supplied by friends with letters to different persons to help him on his way northward, and among them was one from Millard Fillmore, who seemed rejoiced at his escape, harbored him, gave him money, and helped him on his way—performing, in fact, the same acts which he now says shall be visited with condign punishment.—*N. Y. Tribune.*

We copy the above from one of the chief organs of whiggery, rather as an evidence of the beautiful state of harmony which characterizes the whig party at the present time, than because the paragraph itself is entitled to much consideration. If Mr. Fillmore has changed his tactics upon the Slavery question, he has done no more than have hosts of his party besides. Somersets are common among whigs, even where motives of less moment than the production of public tranquility are the cause; and it is not strange if among the chamelion phases that whiggery is wont to assume to suit emergencies, the impulses of genuine patriotism sometimes come uppermost.—*Springfield Post.*

THE EIGHTEENTH NATIONAL

ANTI-SLAVERY BAZAAR.

TO BE HELD IN BOSTON, MASS., DURING THE CHRISTMAS WEEK OF 1851.

IN ADDRESSING the Friends of the Anti-Slavery Cause at the present time, and in once more seeking their aid and co-operation, the Bazaar Committee feel more deeply than ever before not only the necessity for such aid and co-operation, but an entire assurance that no representations nor arguments are needed on their part to secure both in a fuller measure than on any previous occasion.

The crime that has recently been perpetrated in our midst in the re-enslavement of an innocent man, effected as it has been by the help, connivance and sympathy of the magistrates, merchants and churches of Boston, exhibits a state of things which must supply to every heroic and conscientious person such motive for exertion as no word, however eloquent, could furnish.

Indeed, all human language seems inadequate to depict the condition of a nation such as ours. Only in the language of prophets and apostles can its guilt be made truly to appear. The fearful descriptions of apostate Israel, making

Poetry.

WORK AWAY!

Work away!
For the Master's eye is on us,
Never off us, still upon us,
Night and day!
Work away!
Keep the busy fingers plying,
Keep the ceaseless shuttles flying;
See that never thread lie wrong;
Let not clash or clatter round us,
Sound of whirring wheels, confound us;
Steady hand! let woof be strong
And firm, that has to last so long!
Work away!

Keep upon the anvil ringing
Stroke of hammer: on the gloom
Set 'twixt cradle and 'twixt tomb
Shower of fiery sparkles flinging;
Keep the mighty furnace glowing;
Keep the red ore hissing, flowing
Swift within the ready mould;
See that each one than the old
Still be fitter, still be fairer
For the servant's use, and rarer
For the master to behold;
Work away!

Work away!
For the Leader's eye is on us,
Never off us, still upon us,
Night and day!
Wide the trackless prairies round us,
Dark and unsunned woods surround us,
Steep and savage mountains bound us;
Far away
Smile the soft savannahs green,
Rivers sweep and roll between:
Work away!

Bring your axes, woodmen true;
Smite the forest till the blue
Of Heaven's sunny eye looks through
Every wild and tangled glade;
Jungle swamp and thicket shade
Give to day!
O'er the torrents fling your bridges,
Pioneers! Upon the ridges
Widen, smoothe the rocky stair—
They that follow, far behind
Coming after us, will find
Surer, easier footing there;
Heart to heart, and hand with hand,
From the dawn to dusk o' day,
Work away!
Scouts upon the mountain's peak—
Ye that see the Promised Land,
Hearten us! for ye can speak
Of the country ye have scanned,
Far away!

Work away!
For the Father's eye is on us!
Never off us, still upon us,
Night and Day!
WORK AND PRAY!
Pray! and Work will be completer;
Work! and Prayer will be the sweeter;
Love! and Prayer and Work the fleeter
Will ascend upon their way!
Fear not lest the busy finger
Weave a net the soul to stay:
Give her wings—she will not linger;
Soaring to the source of day;
Cleaving clouds that still divide us
From the azure depths of rest,
She will come again! beside us,
With the sunshine on her breast,
Sit, and sing to us, while quickest
On their task the fingers move,
While the outward din wars thickest,
Songs that she hath learned above.

Live in Future as in Present;
Work for both while yet the day
Is our own! for Lord and Peasant,
Long and bright as summer's day,
Cometh, yet more sure, more pleasant,
Cometh soon our Holiday:
Work away!

—*Dickens' Household Words.*

Miscellany.

A MORNING WITH MADAME PFEIFFER.

Our readers may perhaps recollect a short paper inserted a few months ago and entitled, "A Lady that has seen the World." It recorded my meeting with a female pilgrim to Jerusalem, who subsequently went round the earth entirely by herself, and who, when the paper was written, was on her way home to her native city, Vienna. I had often anxiously desired to meet again so remarkable a fellow-traveller, and, by the merest hazard in the word, I chanced through a newspaper paragraph to hear that she was in London, and immediately obtained her address. As she was at that time lodging at a friend's house some distance from town, a meeting was appointed at his counting-house in the city. From Jerusalem to Crutched Friars was certainly a rather abrupt transition, and as I pushed my way through the multifarious obstructions of our crowded streets to the place of rendezvous, I could not help speculating as to what changes had been wrought by the interval of time and travel that had elapsed since our previous meeting.

I reached the house, hurried up two flights of dirty stairs, tapped at the door of an office differing in no respect from the thousand dark and dingy ones in the city. "Come in," was the response: and, on entering, in the shadow of the room and looking strangely out of place in the midst of a heap of ledgers and day-books, was, sure enough, the well-remembered face of my old fellow-traveller, who rose and received me with the most lively satisfaction. I, too, was rejoiced to find no change for the worse in the appearance of my friend after so severe an ordeal as a journey round the world.

I remarked in my previous paper that there was little in the person or bearing of Madame Pfeiffer (such is the name of our adventurer) to mark her out as the heroine of such a remarkable exploit.—Her age may be (for in such cases we may only presume to guess) verging, perhaps, upon fifty; her stature is small, her figure slight, her features plain, her dress homely, and her whole appearance the very reverse of commanding. Her manner is remarkably quiet, not to say even humble; and it is only in conversation with her, when her dark eye kindles into animation over the recital of some passage in her travels, that one perceives any outward manifestation of the courage and enthusiasm that so remarkably distinguish her.

After exchanging our mutual congratulations, the conversation (which was carried on in French, Madame speaking English but imperfectly) naturally turned upon the subject of her recent journey. Reminding her of our original meeting on the shores of Palestine, and of the indifference with which she endured fatigue and hardship on that occasin, I playfully observed "that I considered she had served her apprenticeship to myself, and that I had always boasted of a pupil who had left her tutor so infinitely behind." She admitted that it was even so, and that her power of bearing privation, tested in that journey, together with the taste for travelling she then acquired, had led her to meditate still more extensive wanderings.

"It was after my journey into Iceland, which followed that into Palestine—"

"*Iceland!* my dear madame!" I exclaimed with a sudden start. "Why, I had not the slighest notion you had ever visited that country."

"Oh yes, and published a book about it," was her quiet reply; and she immediately resumed, "after this Iceland journey, then I left Vienna and embarked at Hamburgh for Rio Janerio, and, after remaining sometime on the coasts of Brazil, penetrated into the interior, visited the savage tribes, and crossing the continent of South America, reached Valparasio, which, as you know, is on the shores of the Pacific Ocean. Thence I crossed over to the island of Tahiti, where, during my stay, I was upon the most intimate terms with Queen Pomare. Leaving that beautiful spot, I crossed the wide Pacific Ocean to Canton, with which city I was much delighted."

"Of course," I remarked; "you do not mean the interior of the Chinese quarters, into which Europeans are not allowed to penetrate?"

"Indeed I do," was her reply. "I am, perhaps, the only person that has ever gone through it. I must admit that the attempt was rash, but I could not overcome my curiosty. Madame Gutzlaff, the Missionary's wife, assured me she had never ventured to think of such a thing."

"But how did you contrive to accomplish it?" I inquired.

"I hired two native Chinese to show me about," was her reply, "On reaching the prohibited entrance of the city it occured to me if I paid them *there* they might perhaps go off and leave me. I was obliged therefore to resort to a little stratagem.—Making signs that I had no money, but showing an order upon one of the English houses of business, I pointed to the city, and expressing in the same way my desire to go through it to the English quarter, they consented to accompany me through the streets. In I ventured. Such a sight had never been seen in Canton before. The people gathered in crowds, the women held up their children as I passed along, the curiosity and amusement of the people were prodigious, and your gracious Queen, on the opening of the Exhibition could hardly be more run after than was my poor insignificant self."

"And were you not horribly afraid?" I inquired.

"Not in the least," was the reply.

"And did you meet with no insult?"

"Not the slightest. Nothing could exceed the civility of the people. After traversing the city my Chinese guides brought me to the house of the English merchant, who could scarcely believe that I had come off scatheless from so unprecedented an enterprise. Well, from Canton I visited several of the principal ports of China, and thence, touching at Singapore, made my way to Ceylon, where, not satisfied with remaining at Point de Galle, I visited the capital, Kandy. Calcutta was the next point of my journey. I ascended the Ganges on the deck of a bungalow, and far into the interior, examined the antiquities, visited the courts of some of the native princes, by whom I was kindly received, and, satisfied with my survey of India, returned to the coast, embarked for the Persian Gulf, and then ascending the Tigris, looked in upon Dr. Layard in the midst of his excavations at Ninevah."

Such a narrative of adventure, and from the mouth of a female, might well take away one's breath. I really seemed to be dreaming as I looked upon the frail little body before me, and heard her describe a devious career like this with far less excitement of manner than the mistress of a cockney boarding-school would throw into her account of the perils of a journey to Boulogne. "What next?" I inwardly exclaimed, as Madame, renewing her narrative, quietly went on.

"I entered next upon a *rather* dangerous journey among the countries occupied by the wandering tribes of Kurdistan. Here I more than once fell into the hands of robbers."

"You surely were not alone on this occasion?" I exclaimed.

"Entirely so," she replied, "and to that cause I probably owed my complete immunity from outrage. What could they do? They saw before them a poor unprotected woman, advanced in years and with all she possessed in the world done up in a small bundle. They would stop my horse, gaze upon me in astonishment, ask a few questions, and then suffer me to pass on unmolested. On one occasion, being exhausted with thirst, I begged for water from the leathern bottles they carry it about in, and they gave it me immediately."

"Then there are many more Robin Hoods than have ever been commemorated in song; there *is* honor even among thieves. Human nature is the same in the forest of Sherwood and the wilds of Kurdistan!"

"Well," she resumed; "after I had done with the Kurds, I made my way through Persia and Circassia to the shores of the Black Sea, along which I sailed to Constantinople; thence to Greece, Sicily, and Italy, and so back to my own door at Vienna, after an absence of *three years*. And now guess, what do you think this journey cost me?"

Having already observed the simple and self-denying habits of my old companion, I was prepard for a rather low estimate, but when I considered the mere distance she had gone over, without allowing her anything to eat, I mentally named a figure, (a sum of several hundreds,) which some experience in travel led me to fix upon as the very minimum of her expense. What was my surprise, then, when she declared that she had performed this extensive series of wanderings into the interior of so many countries, where the means of conveyance are almost wanting, for the insignificant sum of a hundred and fifty pounds!

The next time I met Madame was at the hospitable house of a friend. She had been making the most of her short stay in London, had visited the principal objects of interest, and had been present at the inauguration of the Glass palace by her Majesty.—She confessed that the vastness of London oppressed her, and it was not one of the slightest instances of her courage and self-reliance, that she boldly sallied forth one morning to make her way on foot from Hackney to Piccadilly, with nothing but an address-card, and the merest smattering of English to guide her in her devious course.

The coversation turned upon her present plans.—Far from her taste for travel having been satisfied, it seemed only "to have grown by what it fed on," and she was already preparing for a second voyage round the globe. Although scientific research was not to be expected from a solitary woman, yet her travels had not been without fruit, since she had made collections in botany and entomology which formed a valuable addition to the museum of Vienna. The Austrian Government had not merely paid her for these, but had made her a present of a hundred pounds toward the prosecution of her further adventures, while the professors had given her instructions in the best mode of preserving specimens, and collecting objects of value to science.

Her present views were to go by the Cape to Australia and New Zealand, and thence to Borneo and the islands of the Indian Archipelago. She had already taken her passage, and was to sail during the following week.

Reverting to the manner in which I had rediscovered her, I observed, that it was through a New York newspaper, under the head of "What is talked about," stating that she was in that city, after performing her voyage round the world. What was my suprise to learn, then, "that she was never there in all her life," and that the statement was a pure mistification, like so many others in which our transatlantic brethren seem to delight. "It was this account," I remarked, "that contained your adventure with a robber, stating moreover that you had valiantly defended yourself, and cut off one or two of your adversary's fingers with a knife, and that, I suppose, is also an invention of the editors."

"On the contrary," she replied, "it is strictly true. I was travelling though the wild interior of Brazil in company with Count ——, whom you remember made one of our party to Mar Saba and the Dead Sea. We were attended by a single servant, and having understood that the road was safe, had neglected to provide ourselves with defensive weapons. On passing through a secluded spot, we were attacked by a powerful Negro armed with a sword. He rushed upon the Count, who being unable to parry the blow, received a severe wound, when I drew forth a clasp knife which I carried about my person, and in the excitement of the moment rushed upon the robber, and cut him desperately in his hands. The servant flew on the robber, the robber attacked the Count, whom I in my turn sought to defend, though drawing down vengeance on myself, but as our adversary was powerful and well armed, the issue would have been fatal to us all had not some travellers attracted by our cries, hurried up to the spot, whereupon the Negro took flight."

"Did you receive no injury in the conflict?" I inquired.

"Far from it, I bore away with me a lasting memento," was the reply, as she then extended her arm enveloped in a muslin sleeve, and invited me to make an examination of it. As I did so, my hand sunk, with a sickening sensation, into a hollow, midway between the elbow and the shoulder, the token of a deep and ghastly wound, which she will carry with her to the grave.

Reminiscences such as these filled up the remainder of our interview. I was disappointed in my hope of seeing this extraordinary woman again. She has set sail upon her long and and perilous enterprise, at a time of life when most persons are only anxious to repose calmly by the fireside for the remainder of their days. Notwithstanding the old proverb about "the pitcher and the well," let us earnestly hope that she may return safe and sound to her own home, and add another chapter to the record of her most marvellous experiences.

SIR MATHEW HALE AND BUNYAN.

His demeanor in the case of John Bunyan, the author of 'The Pilgrim's Progress,' shows him paying respect both to the rules of law and to the dictates of humanity. This wonderful man—who though bred a tinker, showed a genius little inferior to that of Dante—having been illegally convicted by the court of quarter sessions, was lying in prison under his sentence, in the gaol of Bedford. Soon after the restoration of Charles II., the young enthusiast had been arrested while he was preaching at a meeting in a private house, and refusing to enter into an engagement that he would preach no more, had been indicted as 'a person who devilishly and perniciously abstained from coming to church to hear divine service, and a common upholder of unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this realm.' At his arraignment, he said, 'Show me the place in the Epistles where the Common Prayer-Book is written, or one text of Scripture that commands me to read it, and I will use it. But yet, notwithstanding, they that have a mind to use it, they have their liberty; that is, I would not keep them from it. But, for our own parts, we can pray to God without it. Blessed be His name.' The Justices considered this tantamount to a plea of *guilty*, and without referring his case to the jury, the chairman pronounced the following judgment: 'You must be had back to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm. And if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the King, you must stretch by the neck for it; I tell you plainly.'

Arbitrary as the laws then were, there was no clause in any statute that would support this sentence; yet Bunyan was imprisoned under it, as he refused to give surety that he would abstain from preaching. Elizabeth, his wife, actuated by his undaunted spirit, applied to the House of Lords for his release; and, according to her relation, she was told 'they could do nothing; but that his releasement was committed to the Judges at the next assizes.'—The Judges were Sir Mathew Hale and Mr. Justice Twisden; and a remarkable contrast appeared between the well known *meekness* of the one, and *fury* of the other. Elizabeth came before them, and, stating her husband's case, prayed for justice:—

Judge Twisden, says John Bunyan, 'snapt her up and angrily told her that I was a convicted person, and could not be released unless I would promise to preach no more.' *Elizabeth.* 'The Lords told me that releasement was committed to you, and you give me neither releasement nor relief. My husband is unlawfully in prison, and you are bound to discharge him.' *Twisden.* 'He has been lawfully convicted.' *Elizabeth.* 'It is false, for when they said "Do you confess the indictment?" he answered, "At the meetings where he preached, they had God's presence among them." *Twisden.* 'Will your husband leave preaching? if he will do so, then send for him *Elizabeth.* My Lord, he dares not leave off preaching as long as he can speak. But, good my Lords, consider that we have four small children, one of them blind, and that they have nothing to live upon while their father is in prison, but the charity of Christian people. I myself *smayed* at the news when my husband was apprehended, and, being but young, and unaccustomed to such things, fell in labor; and, continuing in it for eight days, was delivered of a dead child. *Sir Mathew Hale.* 'Alas, poor woman!' *Twisden.* 'Poverty is your cloak, for I hear your husband is better maintained by running up and down a-preaching than by following his calling.' *Sir Mathew Hale.* 'What is his calling?' *Elizabeth.* 'A tinker, please you, my Lord: and because he is a tinker, and a poor man, therefore he is despised, and cannot have justice.' *Sir Mathew Hale.* 'I am truly sorry we can do you no good.—Sitting here, we can only act as the law gives us warrant; and we have no power to reverse the sentence, although it may be erroneous. What your husband said was taken for a confession, and he stands convicted. There is, therefore, no course for you but to apply to the King for a pardon, or to sue out a writ of error; and the indictment or subsequent proceedings being shown to be contrary to law, the sentence shall be reversed, and your husband shall be set at liberty. I am truly sorry for your pitiable case. I wish I could serve you, but I fear I can do you no good.'

Bunyan as yet was not distinguished from the great crowd of enthusiasts who were then desirous of rivalling the heroes of Fox's Martyrology,—their favorite manual. Hale, making inquiries about him, was told that he was 'a hot-spirited fellow,' and actually found that there would be no use in supplying the means of prosecuting a writ of error, as, if set at liberty, he would soon get into worse durance, for at Bedford he was very kindly treated by a humane gaoler, and his family were cared for by the Puritans of the town and neighborhood. When the Judges were trumpted out of Bedford, leaving the tinker still in prison, he was very wroth; and Elizabeth burst into tears, saying, 'Not so much because they are so hardhearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord.'

Little do we know what is for our permanent good Had Bunyan then been discharged and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field-preaching; his name would not have survived his own generation, and he could have done little for the religions improvement of mankind. The prison-doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul; and, inspired by Him who touched Elijah's hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been published by all the prelates of the Anglican Church."—*Lord Campbell's Lives of the Chief Justices.*

LITERATURE IN THE LEGISLATURE.

The success with which canal contractors, stock-jobbers and other needy persons have swindled the people out of nine millions of dollars, in the face of the constitution, has emboldened several others to try a pull at the purse-strings. Among these are certain publishers, who have put forth a book which is called "Webster's Dictionary," and which, it is proposed to introduce into every school district of the State, at the public expense. Should the scheme be carried out, it would be a snug job for the projectors. The book is a large and costly one; it does not, we believe, sell with as much rapidity as one of Thackeray's exquisite novels; and a distribution of a volume to each of the eleven thousand school districts of the State would materially enlarge the credit side of the publishers' ledgers. It is estimated that they would receive some seventy-five thousand dollars by the job.

Now, if this work were a standard or an authority in any respect, the plan would be less objectionable. But it happens to be a book which is not recognized outside of certain New-England printing offices—which makes the most sweeping and ludicrous changes in the orthography of the language,—changes not adopted according to any uniform scientific principle, but at the fancy or caprice of the author, and which often violates, in the most wanton manner, the etomology, as well as the analogy of the English tongue. The proposed revolution in female costume, which would substitue trousers for petticoats, is nothing to the sudden and wild changes in in the costume of speech which Noah Webster has maliciously purposed. Conceiving himself to be a kind of literary Mogul, he has handled and distributed letters with as little regard to propriety or justice as Arung Zebe, or any other eastern despot, would show to his satraps.

We are not, as our readers know, much averse to change, we have none of that idle and absurd conservatism which clings to things as they are, because they are, but we confess that we like to see some great general principle at the bottom of all reforms. We do not care to have our language altered at the lawless suggestion of a single man. But if it is to be changed, not by the gradual evolutions and developments which all speech necessarily undergoes in the varying conditions of society, but by arbitrary fiat and malice aforethought, then let it be changed with some regard to law sand science. Let us have Pitman's Phonography, or Comstock's, or some other scheme consistent in itself, but do not let us adopt the wretched jumble which Webster has made of it in his Dictionary.

Our readers will find a brief report of the Senate's debate on this subject, in the regular legislative proceedings.

But while the Senate were disposing of a dictionary the House got at loggerheads over a college.—When the College Appropriation bill was under discussion, it was moved to strike out the clause which grants the usual four thousand dollars to what is crlled the New York Central College. This institution is situated at a place called Granville, educates annually some one hundred and forty persons: and for aught we know is as well managed as most academies. But by the principles of its charter, it allows girls, as well as boys, to be educated, and does not reject a student, even if his color is less orthodox than that of Daniel Webster. It is said, too, that one of the professors, an accomplished and skillful teacher, has crispy hair, and a southern skin.

A Mr. A. A. Thompson was among the first to smell an offence in this grant. He said that,

"Rather than give $4,000 to that vile sink of pollution, the New York Central College, they ought to give it to a mob that would raze it to the ground. That institution was at war with every principle of American liberty."

Mr. Maurice, who hails, we believe, from Long Island, remarked to the same effect, that

"There were usages in that institution which demanded condemnation. There, rather than separate the sexes, they were kept together. Rather than separate the sexes and color, they were kept together in the same room, and for aught he knew, they partook of the same bed. He denounced the attempt to intermingle the blood of the Anglo-Saxon race with the turbid blood of the sooty African. He could, however, respect an Abolitionist."

Mr. Ferris also observed, with equal profundity and wit, that "he disapproved of the amalgamation of sexes, as well as of races, in that institution. True, there were professors to keep an eye over them, but no human watchfulness could prevent all evils from such an association. He also disapproved of the woman' rights notion entertained there, where it was contended that a woman was as much a man as a man—that they should not be confined to domestic duties, but transfer them to the men, while they became legislators and put on the panoply of war in the field of battle. Where was this to end? We men to become embreeched, and not only nurse the babes, but have them!"

On the other hand, Mr. Burroughs defended the character of the institution, and argued that it was exerting a most beneficial influence, and Mr. Colvin, who had had a daughter educated there, spoke of it as one of the most admirably conducted schools in the State. It was true, he said, that persons of both sexes and of all colors were admitted as scholars, but they were kept as distinct as the races and sexes are in the city of Albany. But these explanations did not satisfy some members; one moved to exclude all black persons from the benefits of the grant, and another moved to exclude all whites. The Assembly, however, was wise enough to disregard their prejudices, and passed the appropriation with the rest of the bill.

We commend the subject to the pro-slavery agitators, to the *Express for the Union*, the *Herald*, and to the *Journal of Commerce*. The cry of amalgamation will ring a charge on their bells that has not been heard for some months now.—*N. Y. Eve. Post.*

MRS. MUDLAW'S RECIPE EOR POTATO PUDDING.

BY THE AUTHOR OF "THE BEDOTT PAPERS."

"How much sugar do you take?"

"Wal, that depends altogether on whether you calculate to have saas for it—some like saas, you know, and then some agin don't. So, when I calculate for saas, I don't take so much sugar; and when I don't calculate for saas, I make it sweet enough to eat without saas. Poor Mr. Mudlaw was a great hand for pudden-saas. I always made it for him—good, rich saas, too. I could afford to have things rich before he was unfortunate in his business." [Mudlaw went to State prison for horse stealing.]

"I like saas myself, too, and the Curnel and the children are all great saas hands; and so I generally calculate for saas, though Miss Philpot prefers the pudden without saas, and perhaps you'd prefer it without. If so, you must put on sugar accordingly. I always make it a pint to have 'em sweet enough when they're to be eaten without saas."

"And don't you use eggs?"

"Certainly, eggs is one of the principal ingredients."

"How many does it require?"

"Wal, when eggs is plenty, I always use plenty; and when they're scarce, why I can do with less, though I ruther have enough; and be sure to beat 'em well. It does distress me, the way some folks does beat eggs. I always want to have them thoroughly beat for every thing I use 'em in. It tries my patience most awfully to have anybody round me that won't beat eggs enough. A spell ago we had a darkey to help in the kitchen. One day I was making sponge cake, and having occasion to go up stairs after something, I sot her to beating the eggs. Wal, what do you think the critter done? Why, she whisked 'em about a few times, and turned them right in the other ingredience that I'd got weighed out. When I came back and saw what she'd done, my gracious! I came as nigh to losing my temper as I ever allowed myself to come. 'Twas awful provoking! I always want the kitchen help to do things as I want to have 'em done. But I never saw a darkey yet that ever done anything right. They're a lazy slaughtering set. To think o' her spiling that cake so, when I'd told her over and over again that I always make it a pint to have my eggs thoroughly beat."

"Yes, it was too bad. Do you use fruit in the pudding?"

"Wal, that's as you please. You'd better be governed by your own judgment as to that. Some like currants and some like raisins, and then again some don't like nary one. If you use raisins, for pity's sake pick out the stones. It's awful to have a body's teeth come grinding into a raisin stun. I'd rather have my ears box't any time."

"How many raisins must I take?"

"Wal, not *too* many—it's apt to make the pudden heavy, you know, and when it's heavy, it aint so light and good. I'm a great hand—"

"Yes. What do you use for flavoring?"

"There again you'll have to exercise your own judgment. Some likes one thing, and some another, you know. If you go the hull figger on temperance, why, some other flavoring will do as well as wine or brandy, I spose. But whatever you make up your mind to use, be particular to get in a sufficiency, or else your pudden 'll be flat. I always make it in a pint—"

"How long must it bake?"

"There's the great thing after all. The bakin's the main pint. A potater pudden, of all puddens, has got to be baked jest right. For if it bakes a leetle too much, it's apt to dry up—and then again, if it don't bake quite enough, it's sure to taste potatory—and that spiles it, you know."

"How long should you think?"

"Wal, that depends a good deal on the heat of your oven. If you have a very hot oven, 'twont do to leave it in too long, and if your oven aint so very hot, why you'll be necessitated to leave it in longer."

"Well, how can I tell anything about it?"

"I always let 'em bake till I think they're done—that's the safest way. I make it a pint to have 'em baked just exactly right. It's very important in all kinds of baking—cakes, pies, bread, puddens, and everything—to have 'em baked precisely long enough and jest right. Some folks don't seem to have no system at all about their baking. One time they'll burn their bread to a crisp, and then again it'll be so slack 'taint fit to eat. Nothing hurts my feelings so much as to see things overdone or slack baked. Here only tother day, Lorry, the girl that Miss Philpot dismissed yesterday, come within an ace o' lettin' my bread burn up. My back was turned a minnit, and what should she do but go to stuffing wood into the stove at the awfulest rate. If I hadn't a found it out jest when I did, my bread would a bin spilt as sure as I'm a live woman, Jupiter Rammin! I was about as much decomposed as I ever allow myself to git. I told Miss Philpot I wouldn't stand it any longer—one of us must quit—Lorry or me must walk."

"So you've no rules about baking this pudding?"

"No rule!" said Mudlaw, with a look of intense surprise.

"Yes," said Mrs. Darling, "you seem to have no rule for anything about it."

"No rule!" screamed the indignant cook, starting up, while her red face grew ten times redder, and her little black eyes snapped with rage. "No rules!" and she planted herself in front of Mrs. Darling, erecting her fleshy figure to its full height of majestic dumpiness, and extending the forefinger of her right hand till it reached an alarming propinquity to that lady's nose. "No rules! do you tell me I've no rules? Me that's cooked in the first families for fifteen years, and gin satisfaction, to be told by such as you that I haint no rules!"—*Saturday Gazette.*

OUR LIFE-TIME.

FROM THE GERMAN.

When the world was created, and all creatures assembled to have their lifetime appointed, the Ass first advanced, and asked how long he would have to live.

"Thirty years," replied Nature; "will that be agreeable to you?"

"Alas!" replied the Ass, "it is a long while! Remember what a wearisome existence mine will be; from morning until night I shall have to bear heavy burdens, dragging corn-stalks to the mill, that others may eat bread, while I shall have no encouragement, nor be refreshed with anything but blows and kicks. Give me but a portion of the time, I pray!"

Nature was moved with compassion, and presented to him but eighteen years. The Ass went away comforted and the dog came forward.

"How long dost thou require to live?" asked Nature; "thirty years were too many for the Ass, but wilt thou be contented with them?"

"Is it thy will that I should?" replied the Dog; "think how much I shall have to run about, my feet will not last for so long a time; and, when I shall have lost my voice for barking, and my teeth for biting, what else shall I be fit for but to lie in a corner and growl?"

Nature thought he was right, and gave him twelve years. The Ape then approached.

"Thou wilt, doubtless, willingly live the thirty years," said Nature: "thou wilt not have to labor as the Ass and the Dog. Life will be pleasant to thee."

"Ah, no!" cried he, "so it may seem to others, but it will not be! Should puddings even rain down, I shall have no spoon! I shall play merry tricks, and excite laughter by my grimaces, and then be rewarded with a sour apple. How often sorrow lies concealed behind a jest! I shall not be able to endure for thirty years!"

Nature was gracious, and he received but ten.

At last came Man, healthy and strong, and asked the measure of his days.

"Will thirty years content thee?"

"How short a time!" exclaimed man: "when I shall have built my house, and kindled a fire on my own hearth—when the trees I shall have planted are about to bloom and bear fruit—when life will seem to me most desirable, I shall die! Oh, Nature! grant me a longer period!"

"Thou shalt have the eighteen years of the Ass besides."

"That is not enough," replied Man.

"Take likewise the twelve years of the Dog."

"It is not sufficient," reiterated man; "give me more!"

"I give thee then the ten years of the Ape; in vain wilt thou crave more."

Man departed unsatisfied.

Thus man lives seventy years. The first pass swiftly by; he labors cheerfully and rejoices in his existence. The eighteen years of the Ass come next, and burden is heaped upon him, he carries the corn that is to feed others, and blows and kicks are the wages of his faithful service. The twelve years of the Dog follows, and he loses his teeth, and lies in a corner, and growls. When these are gone, the Ape's ten years form the conclusion. Then man, weak and silly, becomes the sport of children.

Gleanings from Foreign Publications.

——In a curious book on the round towers of Ireland, the origin of the term Yankee-doodle was traced to the Persian phrase, "Yanki doonia," or "Inhabitants of the New World." Layard, in his book on "Ninevah and its Remains," also mentions "Yanghidunia" as the Persian name of America.

——Madame Pfeiffer, during her late extraordinary pilgrimage round the world, was often obliged to assume novel forms of dress. At Tahiti she found expeditions on foot very fatiguing; as the abundance of water in this island is such, that you have frequently to wade through rivers and sand beds. "I was," she says, "very suitably dressed for this: I wore strong men's shoes, no stockings, trousers, and a blouse, which I tucked up as high as my hips."

——The *Jersey Times* has an impromptu, on seeing ladies' bonnets hung with blue shades.

"Oh! age of reverses, and times of disorder!
On which forlorn poets in vain would write sonnets;
Once all the blue bonnets were over the border;
Now, all the blue borders are over the bonnets!"

——Many have expressed their surprise that the Americans should have felt ambitious to exhibit so caustic a satire upon their own cherished institution, as is seen in the statue of the Greek Slave. "The American," says the *Gateshead Observer*, "exhibits this beautiful statue as a work of art, and misses the burning condemnation which it pronounces upon him before God and man (always excepting American man), before whom the color of the skin forms no excuse for the slaveholder."—*London Weekly Times.*

——The Methodists of Exeter have set up a new test of orthodoxy,—attainable, however, by all,—on an application to the tailor. The *Western Times* says, "Mr. McDonald, a young Methodist preacher, was examined a few days ago by the City-road District Meeting previous to his being received into full connection. Testimony was borne to his usefulness and excellent character, but it was mentioned that he wore *grey* trousers. This was deemed unclerical, and he was admonished from the chair, and requested to dress with propriety.

——Colonel Cunyngame tells us, in his work on America, that when at St. Louis, he had a long conversation at dinner upon the wonders of America. At length his companion wound up with this wonderful remark:—"'I calculate, sir, that your Queen must now be tarnation mad that her grandfather did not leave England at the time of our independence, that he did not settle in this country and annex Great Britain to it! Your little isle, sir, would make a pretty addition to this fine country!'"

——Something Useful and Novel too.—In Paris a new kind of cuirass for the use of the army is shortly to be tried. This cuirass is of vulcanized India rubber, about half an inch thick. The thickness, it is stated, is more than sufficient to resist the action of a ball projected from any kind of firearm. All the experiments tried have proved entirely successful. The force of the ball is completely broken by the elasticity of the India rubber, and it falls on the ground at the feet of the person against whom it was sent.

——"'Tis but Fancy's Sketch."—The Americans say, that the reason they have sent nothing to the Exhibition is, that the productions of their industry are, in the first place, too gigantic to be brought over; and in the next place, the reality is so impossible to be understood or described, that the only way to give any idea of it was to leave it all to our imagination. Certainly, when we visit the United States department of the Crystal Palace, we find ample space for the imagination to revel in. The American *objets de vertu* are, literally speaking, fancy goods.—*Punch.*

——Among the presents offered to the King of Hanover on his birthday, was a white cotton pocket handkerchief, on which was printed in red colors a family portrait of George III. and Queen Charlotte, with nine of their Royal children, with the names and ages of each. The King of Hanover is represented as a boy of four years old, playing at the feet of his Royal mother, who holds Prince Adolphus, the late lamented Duke of Cambridge, a baby, in her arms, this relic, printed seventy-six years ago, has been preserved in the family of the anonymous donor. It was post addressed to the Princess Royal; the King received it with "thankful emotion."

——The *Gateshead Observer*, in an account of the Exhibition says, that like other beauties, the undress of the Crystal Palace is more copious than its full dress. "Its morning garments are ample and conceal its charms. The diamond of the Great Mogul is wholly withdrawn from sight. The Greek Slave wears a *robe de chambre*. The machinery, overspread with wrappers, is not at work. The bronze and Chrystal fountains are not at play. John Jones is dusting the Duke of Rutland. Tim Titmarsh, having performed the same office for Radetzsky, has unceremoniously laid his duster on the shoulder of King Leopold. William Smith—prouder of his name than ever, for has it not been worn by Louis Philippe?—is rubbing down Andromeda; and Dick Thompson, provided by the Executive with a pair of parlor-bellows, has brought himself alongside of 'Satan tempting Eve,' and is blowing the dust out of the eyes of our credulous mother."

——A Comet Endangering the Earth.—A. D. 1712, Whiston predicted that the comet would appear on Wednesday, 14th October, at five minutes after five in the morning, and that the world would be destroyed by fire on the Friday following. His reputation was high, and the comet appeared. A number of persons got into boats and barges on the Thames, thinking the water the safest place. South Sea and Indian stock fell. A captain of a Dutch ship threw all his powder into the river that the ship might not be endangered. At noon, after the comet had appeared, it is said that more than one hundred clergymen were ferried over to Lambeth, to request that proper prayers might be prepared, there being none in the church service. People believed that the day of judgment was at hand, and some acted on this belief, more as if sometemporary evil was to be expected. On the Thursday, more than 7,000 kept mistresses were publicly married. There was a prodigious run on the bank; Sir Gilbert Heathcote, at that time head director, issued orders to all the fire-offices in London, requiring them to keep a good look-out, and have a particular eye upon the Bank of England.—*Southey's Commonplace Book.*

——Revolt of Slaves at Old Calabar.—Accounts of a somewhat alarming character from this quarter have reached Liverpool, and serious fears are entertained as to the ultimate result of the revolt which has taken place. The population of Old Calabar, watching for a favorable opportunity, have broken out against the constituted authorities, and taken possession of everything on shore. The following is the form in which the news was posted in the rooms of the Underwriters' Association, at Liverpool, on Monday:—"Camaroons, February, 9.—A boat from Fernando Po, just arrived, brings intelligence of the slaves at Old Calabar having revolted, and being in possession of everything on shore. H. M. ship 'Gladiator' (6), and 'Arabia' (14), being in Clarence, went over immediately, and a despatch was sent to Mr. Bicoft to bring him down from the Dohmy country. The revolt, it is feared, will entail serious damage to the British vessels trading there, the slaves being in possession of everything on shore."

——By Hook or by Crook.—The destruction caused by the fire of London A. D. 1666, during which some 13,200 houses &c., were burned down, in very many cases obliterated all the boundary marks requisite to determine the extent of land, and even the very sites occupied by buildings previously to this terrible visitation. When the rubbish was removed, and the land cleared, the disputes and entangled claims of those whose houses had been destroyed, both as to the position and extent of their property, promised not only interminable occupation to the courts of law, but made the far more serious evil of delaying the rebuilding of the city, until these disputes were settled, inevitable. Impelled by necessity of coming to a more speedy settlement of their respective claims than could be hoped for from legal process, it was determined that the claims and interests of all persons concerned should be referred to the judgment and decision of two of the most experienced land surveyors of that day—men who had been thoroughly acquainted with London previously to the fire; and in order to escape from the numerous and vast evils which more delay must occasion, that the decision of these two arbitrators should be final and binding. The surveyors appointed to determine the rights of the various claimants were Mr. Hook and Mr. Crook, who, by the justice of their decisions, gave general satisfaction to the interested parties, and by their speedy determination of the diferent claims, permitted the rebuilding of the city to proceed without the least delay. Hence arose the saying above quoted, usually applied to the extrication of persons or things from a difficulty. The above anecdote was told the other evening by an old citizen upwards of eighty, by no means of an imaginative temperament.—*Notes and Queries.*

——A Hint for the American Non-Exhibitors.—America continues to represent itself at the Crystal Palace as a large place, that is—to adopt an American word—very sparsely occupied. The country and its products of art are appropriately typified—there being plenty of room, which is illustrative of the one, and there being a poor supply of the other. America, in the Great Exhibition wants an addition to its inhabitants; and we have a plan for putting an end to the aspect of desolation and barrenness for which the United States—as shown in Hyde Park—are conspicuous. As visitors are now flocking in from abroad, and from the country, we propose that America should be allowed to utilise its empty space by letting it out in lodgings. Why should half-a-dozen families be crowded into one house, several persons into a room, and three or four into a bed, when there is a quantity of waste ground in the Crystal Palace itself which might be profitably occupied? By packing up the American articles a little closer, by displaying Colt's revolvers over the soap, and piling up the Cincinnati pickles on top of the Virginia honey, we shall concentrate all the treasures of American art and manufacture into a very few square feet, and beds may be made up to accomodate several hundred in the space claimed for, but not one quarter filled by the products of United States industry.

We would, propose, therefore, that the Yankee Commissioners be empowered to advertise America as affording accommodation to those who wish to spend a week in visiting the Great Exhibition; and they might describe it as "Eligibly situated within a few minute's walk of Austria, Russia, France, and Switzerland, commanding an excellent view of the 'Greek Slave,' and immediately opposite the largest looking-glass in the world, by which the process of shaving may be greatly facilitated." By an arrangement with the Commissioners, whose duties must be rather light, breakfast could no doubt be provided for the lodgers before starting on their rounds; and the sign of the Spread Eagle would be an appropriate one to adopt, for the hotel department of the speculation.—*Punch.*

——Trades' Tribunals in France.—A very remarkable feature, says the (*London*